

REFORMED CHURCH MESSENGER



Group at Collegeville Summer Assembly, 1932

Not For Our Seeking

A Prayer

Not for our seeking shall we find Thee, O Lord, for Thou art ever with us, coming to us unbidden and having found us ere our search began.

Nor for our wisdom shall we know Thee, our Father, for Thou art never to be held in the narrow room of our human understanding, and yet dost reveal Thyself to the humblest heart.

Not for our righteousness shall we find Thy peace, O Lord, whose good pleasure it is to lift up the fallen and remember the shortcomings of Thy people no more forever.

Nor yet for our much speaking shall we be heard

of Thee, O Father, for Thou understandest our thought afar off and knowest what things we have need of before we ask Thee.

Thou comest, rather, when we are weary with seeking, in the hour of despair when the battle seems in vain, in the gloom that gathers round us at our losing of the narrow way.

O dwell in us forever, Spirit Divine and Eternal, for the sake of Him whose life on earth tells us life can be eternal and divine. Amen.

—Addison H. Groff

Boonsboro, Md.



The Rev. Dr. Henry I. Stahr, Executive Secretary Board of Christian Education, who speaks at the Spiritual Conference Banquet

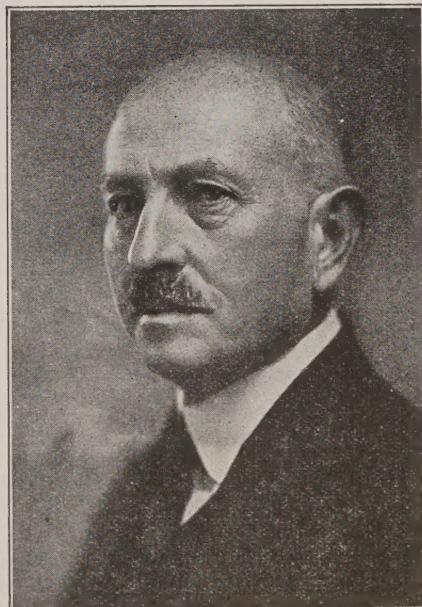
Be Still

Listen more,

If you would hear
The Father's voice,
Divinely clear.

He speaks to you,
In accents low;
Incline thine ear,
Be still and know.

—Grenville Kleiser



The Rev. Dr. Christopher Noss, our veteran Missionary to Japan, who speaks at the Spiritual Conference Banquet

PHILADELPHIA, JULY 27, 1933

Pilgrimage to Bethlehem

THEODORE J. SCHNEIDER

Not to the Holy Land this time, but to the great steel centre in eastern Pennsylvania. Not, again, to visit and pay reverence at the ancient shrines connected with Biblical lore, but to honor the memory of a great American, an artist; who, amid the clatter and clang of modern life, yet steeped his soul in the living waters of the greatest music—the genius of Johann Sebastian Bach,—and gave to the world the famous Bach Festival for twenty-five successive years. For John Frederick Wolle has entered into his rest; and it is our hope that he now conducts the choirs of Heaven as they chant *Gloria in excelsis* and *Sanctus* before the Throne of God.

On Saturday, May 13, the Bach Choir in Bethlehem, founded by Dr. Wolle in 1898, gave out of respect to him a memorial performance of the *Mass in B minor*, which is undoubtedly the greatest of all Bach's masterpieces. A year ago Dr. Wolle conducted the twenty-fifth annual performance of this stupendous work. Already then age had claimed most of his strength, and he had to be led to the podium; yet he gave a memorable reading, and played his great instrument of chorus and orchestra with miraculous energy. Every year he had preceded the *Mass*, on the day before, with a *Passion* or a selection of the *Cantatas* of his beloved Bach. Dr. Wolle lived with Bach and imbibed the master's utter sincerity and uprightness, his unfathomable beauty and tenderness, his manly vigor, and, above all, his indomitable religious faith. All these virtues revealed themselves again in Dr. Wolle's personality; his life itself was an interpretation of the spiritual qualities he found enshrined in Bach.

The memorial service offered a sweet recollection of the Festivals of other days, filled though with pathos the occasion was. They may indeed count themselves fortunate who attended the Festivals under Dr. Wolle's regimen. Hundreds did so who never paid admission, but sat outside the Church 'mid the pulsating charm of nature newly born. Dozens of celebrities might be seen, having come from the far reaches of the world to pay homage to the greatest composer of all time. It is the fervent hope of all lovers of music, of all believers in high ideals in the face of spiritual degradation so prevalent throughout the world, that the Festivals will be continued as a lasting memorial to their founder, and as an inspiration and refreshment to the citizens of the vast community we call America.

The setting for the Bach Festival is ideal—indeed, we may say it is perfect. On a pleasant afternoon in early May, the campus of Lehigh University is clothed in

the rich verdure of spring. The grass is soft and green, the trees are just coming into leaf, the pink-flowering dogwood displays its beauty. As you approach the Packer Memorial Chapel situate on the side of a gently sloping hill, you hear the strains of a Bach *Chorale* floating out from the tower of the Church. The Moravian Trombone Choir, consisting of eighteen pieces, plays *Chorales* from the tower for a half-hour before each session. Every one in attendance upon the Festival is outside the Church, standing, or sitting on the grass, listening to this lovely introduction. In the midst of the concourse stands the venerable Church of stone, its walls covered with English ivy.

When the trombones cease their playing, you know it is almost time for the performance to begin. Those who have no tickets find suitable places on the lawn beside the Church, where they can hear almost all the music issuing through the open windows. The others enter the Church and take their seats, while an air of tense expectancy hovers over all. The choir is filing in, the orchestra is in its place. The conductor enters, but there is no sign of applause on such a sacred occasion. Soon the trombone choir, now stationed behind the apse, plays the last *Chorale*; with the concluding chord, the chorus of two hundred forty voices, the orchestra—composed of members of the Philadelphia Symphony,—and the organ, burst forth with "*Kyrie, Kyrie eleison.*" The greatest of Bach's works has been commenced, and the worshiping listeners are enraptured by the spiritual intensity of the *Kyrie* and the *Gloria in excelsis*. The climax comes with the tremendous contrapuntal movement of *Cum sancto Spiritu*, which concludes the first portion of the *Mass*.

There is now a recess, when every one goes out for relaxation. At three-thirty the trombones resume their program in the tower, and at four o'clock the audience is settled again for the *Credo*, the *Sanctus* and *Benedictus*, and the *Agnus Dei*. For "*Credo in unum Deum*" Bach has employed the ancient Plainsong phrase, which with the design of his accompaniment conveys the impression of quite modern tonality, sounding like a true chorale. Incidentally, it is well known that nearly all of Bach's *Chorales* are based upon Gregorian melodies; this includes many that we know well and that have for many years been favorite tunes in our German Churches. Probably the most dramatic moment occurs at the end of *Crucifixus*, whose grave and tragic tone ends *pianissimo* on "*et sepultus est*," so that the chorus is barely audible. Then at once the triumphant burst of "*Et resurrexit*" sung

fortissimo. Classic as Bach is, there is in him at the same time a trace of the romantic spirit. After all, this is what distinguishes him from Palestrina and the culmination of purely vocal polyphony, and places him already in the category of modern masters. However, the words "*confiteor unum baptisma in remissionem peccatorum*" once more bring out a Gregorian theme. The Last Trump sounds repeatedly in the orchestra on "*expecto resurrectionem mortuorum, et vitam venturi saeculi.*" Thereupon follows what is undoubtedly one of the very greatest choruses ever composed by man. The *Sanctus* is like the chanting of the firmament above, accompanied by the rolling and breaking waters of the deep. Again and again the tide of sound flows and ebbs to the thundering of the mighty elements and the rising and falling of the winds. The whole universe seems to join in ascribing holiness unto the Lord God Omnipotent, ending in a welter of music on "*pleni sunt coeli et terra gloria ejus.*" The *Mass* concludes quietly and beautifully after the *Agnus Dei*, with *Dona nobis pacem*, which recalls almost identically the music of *Gratias agimus*.

How thankful we may be to our Moravian brethren and their innate love of music for this inestimable gift to the cultural life of our country! From the very beginning of their residence in the section where Bethlehem later grew up, they held musical events of first importance. The Bach Festival is unquestionably their greatest achievement. While it is of lesser magnitude than similar events in England and on the Continent, it is a feature of American musical life that we should certainly regret to see pass out of existence. Let it rather be the beginning of many more organizations like the Bach Choir, and of events like the Bach Festivals; so that with time we may establish a worthy musical tradition that shall be so deeply rooted as to be ineradicable. The chiefest need of American life is not more education, but more culture, more spirituality. Without this, our very religion will remain but superficial. If we only possessed the deep religious faith of Bach, as expressed in all his works, we should find the joy of living infinitely heightened, and the welfare of our souls made more secure. Let us therefore continue, as many of us as can, to make a regular pilgrimage to Bethlehem. Perhaps by so doing we may in some measure at length perceive the true significance of that other Bethlehem, across the sea, where the Church of the Holy Nativity enshrines the memory of a Christ who was born Incarnate God to offer Himself on the altar of the Cross for the Redemption of mankind.

Trans-Atlantic Echoes

HERBERT W. HORWILL

The report of the Royal Commission on Lotteries and Betting, just issued in a "blue-book" of 180 pages at the price of 3 shillings, has been welcomed by the leaders of the anti-gambling movement. The evidence presented on behalf of the Christian Churches, acting unitedly, has clearly carried great weight with the commissioners, whose investigation has been honest and thorough. The secretary of the Anti-Gambling League pronounces their report to be the most comprehensive survey of the question ever attempted by any official body. Its historical survey alone is of exceptional value, and its discussion of the social consequences of gam-

bling overlooks no important phase of the subject. The general conclusion of the commission is that, while gambling among private individuals cannot beneficially be interfered with, it is the duty of the State to prohibit or restrict the evil as far as practicable, and certainly to check the growth of new inducements to it and facilities for it. It sums up strongly against large-scale lotteries, such as the Irish sweepstakes, and urges that means should be taken for their effective prohibition. Recommendations are made to restrict the encouragement at present given to gambling by newspapers which institute prize competitions of a betting

nature and publish tipsters' advertisements. No immediate legislation is likely on the lines of the commission's proposals, and many powerful vested interests will line up against any attempt in that direction. For the present, therefore, the report will be of most value in the education of public opinion and as providing a standard work of reference on the subject.

Unction for the Sick—In the Upper House of the Convocation of Canterbury there has been revealed a sharp division of opinion on the question of unction for the sick. It arose on the presentation of a

(Continued on Page 15)

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EDITORIAL

THE VOICES OF THE STREET

It is an interesting forum—like perhaps to Hyde Park in London than any other place in America. It is the spot where the representatives of practically all the "isms" come to "let off steam," the Mecca of the soap-box orator, the scene of a Babel of discordant voices where milling crowds of "the sovereign people" listen nightly to the propaganda of men and women who obviously have an axe to grind. Some think of it merely as a "talk-fest," generally futile and sometimes dangerous; others regard it as a useful method of allowing "wild and woolly" people to get their prejudices, fads, foibles, and hates out of their systems; still others consider it a veritable *university of the open air*, providing a liberal education in a time like ours, to open our eyes to the thoughts of the common man. It is Columbus Circle, New York City, on a summer night.

The average passer-by is perhaps too readily inclined to regard these loud speakers as petty cranks or fanatics. "Why pay any attention to them?", you may ask; "they all belong to the lunatic fringe." So obviously many thought about Jesus and His Apostles. So many of our wisest prophets have been held in scorn and derision by the multitude. But all through history some of these wayside preachers have been both sincere and right. And no matter how deluded others among them may be, they are after all human beings, our brothers and sisters, who have a right to be heard. And there are times and occasions when it may do us more good than we suppose to listen to what they have to say.

It is a motley crowd here at Columbus Circle—perhaps at present an undue percentage of the unemployed among the speakers as well as the hearers and the hecklers. Each of the orators who puts up his little box or step-ladder as a rostrum carries an American flag, because it is the law that he should; each stands behind or aside of the Stars and Stripes, no matter how fiercely he attacks the principles, policies or public officials of the Government which Old Glory represents. Some appear to resent the requirement to use a flag after sun-down, and frankly say so; but to this extent all continue to yield to external authority.

The dominant note in the messages is undoubtedly the

cry for social justice and the crusade against war. The Communists, Industrial Workers of the World, Spinoza Institute, Organized Hoboes and many others vie with the Socialists in proposing remedies for our economic and financial ills and in seeking to promote the welfare of our urban and rural proletariat. Among these speakers the capitalistic system has few friends; it has had its day, and will soon cease to be. The revolution is on; the hour has struck; the great producing class is coming into its own. That in the face of appalling poverty and misery such vast sums should continue to be spent on armies and navies is regarded as an outrage and treason to the rights of mankind; by many it is taken to be a dying gasp of a discredited social order, in a conspiracy to slaughter many more millions of the workers of all the great nations of the world. There is an insistent challenge to these workers to organize and unify their efforts and to take that which is their own, that of which they have been robbed too long already. Some counsels are sane, some bizarre; but all seem to come from zealots who are willing to pay a great price for the sake of the cause.

Religion, of course, also gets a hearing—various forms of it. From most of the speakers representing economic theories religion, however, gets short shrift. Many are ready to call it an enemy of the masses, designed to make them content with injustice on earth, in the hope of a reward hereafter. An I. W. W. is yelling out in raucous tones the satirical song of these radicals: "I'll eat pie in the sky bye-and-bye." The Church is viewed as a capitalistic institution and is cast out. Very few speak sympathetically of its purpose and its service, except those who come out directly to speak for religion. There are in addition scientists and pseudo-scientists, "professors" who discourse on matters of sex and other moral problems, and some whose object in speaking is more or less obscure. Next to a flaming evangelist, who offers to sinners the all-sufficient Saviour, stands night after night the President of the 4 A's (the American Association for the Advancement of Atheism), who boldly proclaims that he is "out to crush religion," and although his organization had last year a total income of less than \$4,700, it "continues to press the fight against religious superstition, hypocrisy

and bigotry." Although the depression has helped the Churches and hurt atheism, according to this organization, "the Church is steadily losing its hold on the better educated classes and in the next wave of prosperity and liberalism, if and when it comes, religion will most visibly decline." And not far away from this blatant atheist an old man with a long beard, dressed in seedy clothes, sings in a weak and quavering voice: "Jesus, Lover of my soul, let me to Thy bosom fly!"

Such are the voices of the street in this difficult and distracted time. Verily, it is a day of "confusion of tongues." God help us to hear and heed the Word that leadeth unto life!

* * *

SHALL WE ALLOW THEM TO STARVE?

Certainly not! That, at least, was the answer that our Nation gave, when it was discovered that millions of men and women were unemployed and in great distress. That was the answer that the city of Philadelphia gave when it found 24,000 families needing food, shoes, clothing, shelter and heat. During the past 3 years this city distributed \$26,500,000 to those who were without employment, without money to purchase the necessities of life, and many without any shelter. Of the \$26,000,000 distributed, 32 per cent was contributed by the *citizens of Philadelphia* (8 and a half millions). City appropriations 13 per cent, State appropriations 32 per cent, and Government appropriations 23 per cent. City relief work reached its peak on May 1, when 70,493 families—more than 315,000 individuals—were receiving relief. Surely that is a record of which the city of "Brotherly Love" need not be ashamed!

During these three years of distress and want, what has the Reformed Church been doing for her several hundred *employed* men and women—missionaries in the home and foreign fields? Have we paid them as the Church has promised to pay them, or have we allowed them to live on and on, month after month, without their salaries; without enough money to purchase the necessities of life? To ask the question is to find its answer in the distressing appeals that have been made by our Home and Foreign Mission Boards, during these past 3 years. Do we as a Church realize what these noble "Ambassadors of Christ" have been suffering, what their families have been suffering because our Church has ignominiously failed in paying them what we, in honor bound, are expected to pay them?

Let us look at the question with open minds and eyes. Our General Synod cut the appropriations to the bone, expecting that the greatly reduced amounts, for our benevolent work, would be cheerfully received and promptly paid by our congregations. What is the record? By June 30, the middle of the Classical year, every Classis should have paid one-half of its apportionments for all causes. Are you asking what the record is? Here it is in easy figures. Total receipts for Home Missions, 16%; for Foreign Missions, 17%; Board of Ministerial Relief, 18%; and Board of Christian Education, 13%. In the meantime the salaries have been reduced for the heads and members of the Boards. The office force has been reduced, and some of those remaining are having the payment of their salaries deferred.

What is the trouble? Is there any valid reason for this daily mounting deficit? Certainly! Who has not *heard about* and *felt the depression!* Isn't it rather unfortunate that the depression has struck the benevolences of the Church so hard—the members of the Church so hard, that they have only enough money left to attend the movies, buy gas, etc.! In the meantime the missionaries must wait. Here is another and a more serious reason. It is openly asserted that some consistories deliberately use, for congregational purposes, the weekly offerings contributed by their members for "Benevolence." Surely that is not giving those members nor the Boards of the Church a square deal! Would it not be more heroic, if some of the funds given for congregational purposes, were transferred to the Benevolent Budget and incur, if necessary, a local deficit, than to heap up burdensome deficits upon the several Church Boards? Brethren, think on these things! A. M. S.

HORSES AND RIDERS

In his Baccalaureate Sermon at Wellesley College, Dr. Henry Hallam Tweedy, of Yale Divinity School, took as his text the challenge flung by the King of Assyria at the King of Israel, as found in II Ki. 18:23: "I will give thee 2,000 horses, if thou on thy part be able to set riders upon them." The *Presbyterian Advance* refers to this as a good illustration of an unusual, provocative text, from which a timely message flowed as the flower from the seed.

The verse does give a stirring challenge, thrilling in its audacity and stinging in its scorn. It offers powers—if you can use them; gifts—if you can possess them; resources—if you can control them. Today, as in that distant time, success in any field, whether industrial, political or religious, depends on "our power to tame and ride our own horses, to seize and realize our own opportunities, to master our own difficulties and to fashion our own crowns." But, alas, so many of the horses provided for us have no riders who are able to control them. Our material gifts far outstripped our moral and spiritual powers, and the very magnitude of our resources proved our undoing. To possess our possessions is magnificent; to be possessed by them, to become their bond-slave, is tragic. The world is getting today a sad spectacle of myriad horses running wild, with no consecrated will or conscience in the saddle.

* * *

SCREENED DIRT

Every once in a while the Will Hays Board of Strategy reminds us that there is a moral code in Movieland and that the quality of the films is constantly rising toward the heights of ethical perfection. The trouble is that those who attend the shows are unable to discover the improvement. Our own experience convinces us that hardly more than ten per cent are unobjectionable, after all these years of pious assurances. Even more serious is the fact, however, that so small a portion of the populace is deeply concerned about it.

Here is a professional critic of the cinema, by no means puritanic in his judgments, who describes in these bald words a picture now purveyed in this and other lands as an exhibit of contemporary American life:

"The central character is a trollop who serves hooch in her father's beer dive until the still explodes and burns up the dive and father. Hopping a box car, she gets to New York, ogles a doorman at a bank, leeringly invites a clerk into a vacant office with her and thus gets a job in the filing department. She wiggles before the head clerk of the filing department and thus progresses to the mortgage department. She rolls her eyes before the mortgage head in a washroom after hours and wins promotion to a junior partner's office. So well does she posture here that she is observed by none other than the bank president, who installs her as his kept woman. This progress toward better things is discovered by the junior partner, who was engaged to the president's daughter. Being somewhat upset at finding his prospective father-in-law with his now-scornful light-of-love, the young man shoots the father and himself—neglecting to shoot the woman. A new bank president is installed (a much younger one this time), and so the amiable lady passes on her affections to the new incumbent. This time she gets married."

Isn't this an edifying menu to set before millions, mostly young folks? Won't somebody arise and tell us how it could be made more sordid or unwholesome? Why should civilized people stand for the constant repetition of such dirt and drivel? And when multitudes of Church members become accustomed to view such stories, have we a right to expect from them an elevated moral tone or a crusader's devotion to spiritual ideals?

It is at least a ray of hope to hear a rather hard-boiled newspaper man comment on such a scenario that such sex-baiting heroines are "painful to watch," and that on the whole such a story of a vicious female and a bunch of sappy men is "just the thing to make you glad for the fresh air you breathe as you come out of the theatre." But why continue to subject movie-goers to vitiated air and putrid dirt?

SPIRITUAL CLAIRVOYANCE

One of America's most famous preachers was asked the other day what, in his judgment, is the most important human requirement in the preparation of sermons. He replied promptly: "*Clairvoyance*." By this answer he meant, of course, the ability to discern not only the signs of the times, but also the currents of thought and opinion running in the minds of the people. What are the folks in our Churches saying and doing? What forces are most influencing their lives? What are their chief trials and temptations, their doubts and fears, their hopes and joys? Have you set yourself to discover these things? Do you know your people well enough not to be deceived on this significant matter? The beginning of all good preaching is the clairvoyance which enables the pastor to sit where his people sit, in a real sense to look at things through their eyes and to make their problems his own. Whenever a sermon is dull, it is failing utterly to establish a point of contact with what the people in the pews are thinking. In that case the preacher might just as well be using a strange language. He is not finding them where they live.

* * *

WHEN ARE WOMEN HAPPIEST?

The novelist and historian, Hendrik Willem Van Loon, is deeply impressed with "the unhappiness of the average woman, especially the business woman who earns a fairly good livelihood." The era of feminism and the making of a career has brought little joy, he thinks. A lot of these business and professional women "make happy noises," but have "made a hopeless mess of their lives."

Whether or not you agree with his opinion, he insists that much of this mess comes from "having sex catapulted from its old place as part of the balanced life into a major source of frustration and worry." Violence has been done to the order of nature, and in many thousands of cases the reproductive function is being suppressed by these "career women," so that less important interests may have a chance. Mr. Van Loon points that this frustration necessarily will impede the joy of life. "It is when people get nothing to eat that they think most about food," he said, "even though they may try to pretend indifference. I see women wasting an amazing lot of misplaced energy trying to fool themselves into thinking that their new freedom satisfies them. I can't for the life of me see that it has made them happy. So many of them seem to be outside the whole works, so far as getting real satisfaction is concerned. If you don't believe it stand at 42nd St. and Fifth Ave., and watch a few thousand women go by—rich ones, poor ones—and just look into their faces. The women I know in New York and elsewhere who seem to be getting the most out of life belong to what used to be the average type I knew in my childhood—women who devote themselves to the business of making a home and helping a husband and children. They may be more cultured than they were in the old days, but they have not lost the ability to decide what life is all about, and so they smile wisely and look at the world through the happiest eyes I know."

It is interesting to note that even sophisticated moderns are beginning to see how unnatural it is for men to act like women and for women to act like men. Both are bound to return to the old idea that "home-keeping hearts are happiest."

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WHY SO MANY THIEVES?

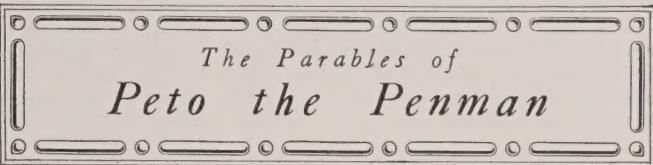
In a late issue of the *Evening Bulletin* Robert Quillen asks the question—"Why so many thieves?", and then in discussing the question, he says, "Daily headlines proclaim the fact that we are becoming a nation of thieves. We use other words to minimize our shame, but a theft by any other name is a theft. Today and every day your newspaper tells the story of defalcations, breach of trust, robbery, burglary, shop lifting, swindling, blackmail, obtaining money under false pretense, . . . and in every instance the offender is a thief. . . . What has happened to our land? What has caused this plague of thieving? How can it be ended before it destroys us? Don't blame the depression, and don't blame the law. *The fault is in our measure of values.*" Then he says, "We have made money the test

and proof of excellence. We have made money-getting a virtue, and there is no hope of regeneration until we find a new standard by which to measure success and a new way to win respect."

Is it a *new* standard that we must find, or is it an old and oft-tried standard that we need to *recover*? "Thou shalt not covet;" "Thou shalt not steal" are still embedded in the 10 Commandments. We have covered them over and are trying to believe that they no longer exist. Occasionally some officer of the law gives a severe sentence to a man, whose starving children led him to steal a bottle of milk, but during the past decade, we have been tearing down the fences that modesty, morality and chastity have erected, and are content to live out in the open, where every man and every woman shall be "a law unto himself."

Rev. John Ray Ewers, discussing the subject of "Modern Youth" in the July number of *The Christian Century Pulpit*, says: "There is still another element which destroys the idealism of youth—and that is the greed of business men. I need not call names—the papers are full of such names. . . . The very atmosphere of America has been made foul by the pestilential presence of this vile element of greed. It ruined the stock markets, it filled our sweatshops, it broke our tender children in industry, it robbed workingmen of their just share of profits, it corrupted our cities, it created racketeering, it recruited the army of boot-leggers, it rotted the fiber of business, it soiled the morals of our political leaders."

Do you need a fuller exhibit of the offspring of greed, covetousness and theft than the broods that these two writers present? Mammon has been enthroned in the hearts and lives of men and women, who once found a living, all-powerful God therein abiding. No, it is not *new* standards and *more* laws that we need, it is a sincere turning to God in loving service, and an actual application of the law of love to our neighbor. These will result in a regeneration that will cover the whole earth. —A.M.S.



THE PARABLE OF THE FREEDOM OF THE AIR

The Supreme Court of the United States has decreed that the air is ours. Wonderful! Ours to breathe and to build up into, if we want to.

The air is ours, provided we own the land below it. We are not trespassing when we pass over your land and breathe your air, for we cannot appropriate it or carry it with us, so it's still yours, plus a bit of carbonic acid gas, which is good for your elms and maples, your peas, beans and spinach.

The air is ours—up as far as we can go. But how can you keep it unless you pump it into your automobile tire or reduce it to liquid air, which is a costly process? And frozen air is of no benefit to its owner. Moreover, how can you keep your air on your premises, with the wind blowing from the four corners of the compass? And what can you do about its temperature? When you want it cold, it's sizzling hot; and in December it's down below zero. But it is yours, yours to do with what you can, provided your can is a bit larger than a pint or a quart jar. The good and great Supreme Court of the Land has decided that the air is yours.

The air is yours, and you turn on your favorite radio broadcasting station and are greeted with propaganda, or music, or oratory, or nonsense, and you don't care to hear it, but it's on *your* air; the aerial has selected it from a hundred lanes of broadcasting stations. Well, you are a free moral agent, so you turn off the radio, raise the window and hear a local barbershop male quartette singing "Sweet Adeline" or "Mary Lou." The air is yours, and it brings to you the flotsam and jetsam of the sound world that uses the air to transmit its noises, its dissonances as well as its harmonies, and its messages that cheer and please and satisfy.

If the air is ours, how can we protect ourselves from the intrusion of sounds and noises we do not relish? In the last analysis, the air is NOT ours; it belongs to the man whose voice is louder and shriller than our own. And the

moral is this: even a fee simple title does not entitle you to the full possession or enjoyment of such a thing as the air, the sky, the sea, the stars, the sun. "To have and to hold" was spoken of Eve only!

Symposium: Should Pastors Be Too Busy to Read the Church Paper?

TOO "BUSY"? IT'S JUST ANOTHER "RACKET"

No, the minister should not be too busy to read his own Church paper. Should a carpenter be too busy to use a hammer? Of course, the carpenter may use a piece of rock, or the back of the head of a monkey-wrench or the end of a paper-weight and make a noise like a real hammer, but he can scarcely build anything, hardly even a fence.

Should a fireman be too busy to put coal in his furnace? Should a tourist be too busy to put gas in the tank of his car? You know the answer. That is my answer to the interesting query of this too "busy" "racket" and the Church paper.

The pastor who is too "busy" to read his own Church paper is probably the same fellow who is too "crowded" with subjects to present the subject of Christian literature to his congregation. The same fellow who is too "busy" "observing" special days to observe Church Paper Day. Is it possible he is even too "busy" to "take time to be holy"?

A pastor should read his own Church paper for a lot of good reasons. This too "busy" business is just another "racket." Too "busy" doing what? "Down with the racketeers."

And can it be, Mr. Editor, that these reasons applicable to the pastors are equally as true and applicable to our elders and deacons and the majority of the members of our congregations? —H.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

What does any pastor think of a business or professional man in his congregation who will not subscribe to nor read his Trade Journal, especially the Journal published by his own "House"?

The answer that the pastor will give to this question will also apply to his own situation as to the regular reading of his own Church paper, his own Trade Journal so to speak, published by his own House.

There is only one answer to the question which is the title of this brief discussion. That answer is "NO!" Emphatically NO!

A better informed laity of our Reformed Church will mean many less worries for our Boards, Synods, Classes, and congregations. Most of our larger problems will vanish when every family in the Reformed Church will be a subscriber to and reader of the "Messenger" or other weekly published by and in the interests of our Church.

But how can the goal of "our Church paper in every home" be reached if the pastor himself is not a regular reader of this paper? This is a most far-reaching indirect benefit to be hoped for.

The direct benefit to the pastor himself and to his congregation cannot be questioned. A pastor well informed as to the news of his own denomination and as to the trend of thought of his contemporary pastors and the laity of his Church, is much to be desired. This will prove to be an asset of possibilities to be realized, which now remain unrealized. —Elder A.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

A pastor of the Reformed Church should not be too busy to read his own Church paper. Part of every minister's time should be spent in reading, and what better material can one find than his own Church paper?

From the "Reformed Church Messenger" a pastor hears about what other Churches are doing. He gets new ideas which are helpful to him in all phases of his work. Each issue of the "Messenger" contains news of institutions which are supported by the Reformed Church. Certainly a Reformed minister should know what the Reformed youth is doing, and what is being done for them. Through the Church paper a minister keeps in touch with the leaders and officials of his Church.

If one never reads, he becomes narrow-minded. From the editorials one gets new points of view on both secular and ecclesiastical happenings. This is essential to the success of a minister. One receives inspiration from the articles. They help the minister to "carry on." Last, but least, we have fine, clean, humor represented here in the Jokes. Everyone must have a little fun, for "variety is the spice of life." Ministers would soon become dull if they did not have some variety.

I really think that our "Messenger" is a well-rounded paper, and every minister should read his Church paper!!—R. A.

(To be continued)

Friendships That Multiply Power

(*Baccalaureate Sermon by DR. BOYD EDWARDS, Head Master of Mercersburg Academy*)

Text—Deut 32:30

a friend who understands. Thereafter every stride of Major Blent on that stage and across the scenes of the King's harassed and troubled life, threatened by revolution, by associates who are usurping power and showing insubordination, by most troublesome and snarled affairs, both personal and official—every stride and gesture and word of Major Blent assures that courage in the King's heart which is the pledge of victory and not only an official colleague and supporter of the King means that to him but his footman at the door, by the way he raises the portiere, by the very expression on his face, by anything in a spirit of friendliness in the King's support provides the friendliness and understanding which multiply the King's power, confidence and assurance at least tenfold.

The other incident had to do with a Saturday evening when the clouds hung very low upon this hilltop and, as very often is my custom, I came to wander about the Chapel when the spire was illuminated by the searchlights. If you stand at the sidewalk level at the east of the Chapel you can see seven aviation beacons all around, one each on Tuscarora, Parnell, at Chambersburg, at Upton, on South Mountain, at Middleburg and one other whose exact location I cannot identify. The wonderful constancy and friendliness of these aviation beacons and what they

mean of guidance to those who travel by air and of what they mean of man's increasing mastery over the elements and materials of life are present here for anybody who has a little poetry in his nature every time one stands on this campus at night; light for earthly byways and byways above the earth, made for those who enrich, enlarge and utilize the earthly facilities and the skill man has developed. On this particular night, because the clouds hung low and dense as one came up past the Administration Building to the Chapel, the searchlight, which is behind the north facade of the Chapel but quite distant from the base of the tower, threw the Chapel spire into a high-relief, lifted aloft. There it shone against the curtain of the clouds, with the Cross at its summit. Moving around the Chapel and coming to the east side I saw the searchlight on the rear facade, which is close to the Chapel tower, throwing the Chapel tower into a massive shadow on the same hanging curtain of the clouds. Also, as those seven aviation beacons played all around the landscape, to the north and the east and the south and the west, their rays were doubled. There was the ray they cast as always and the ray cast and reflected at the bottom of this ocean of cloud above. Then hanging over it all and over all these earthly lights, made by man's skill and

insight for man's guidance and benefit, shone this symbol of that light, which shines supreme out of the sky of human experience, the Cross.

Immanuel Kant once said that the two things that filled him "with unutterable awe" were the starry heavens above and the moral law within himself. They go together, and one, the lower—the personal—happens because of the other, the higher—the divine. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast put all things under his feet, all sheep and oxen, yea and the beasts of the field, the fowl of the air and the fish of the sea and whatsoever passeth through the paths of the seas." That is the significance of what David meant 3,000 years ago when he meditated under the night sky as the stars studded the deep velvety curtain of the night. As soon as you lift your thought you become responsible for every relationship in which you stand and honor demands both a moral and intellectual response in the face of those relationships. We are the only animal we know of on the whole surface of the earth lifting his eyes to the stars and finding such an implication for life.

What you boys will live to see in the development of those regions of the sky to which we must lift our eyes, nobody dares to guess. You may hint at it by this fact. I went to the Columbian Exposition in Chicago in 1893. That is forty years ago. And now when they opened this Centennial of Progress celebration in Chicago by a mechanism consisting of prisms and mirrors and other clever and ingenious devices, they caught a ray of Arcturus, a star that was noticed to be shining especially clear in the Chicago skies in 1893. That ray of light, starting from Arcturus forty years ago and traveling at the rate of 186,000 miles a second, that particular ray they have caught and utilized, so that it set up an electrical connection which opened the gates of this Centennial Exposition instead of some official of the nation pushing a golden key. You are going to hear talk about the stratosphere, you are going to travel freely in airways when your great-grandfather took weeks to journey from Washington to Boston. The whole issue and point of education for you are going to depend upon whether you keep that connection in your mind between the starry heavens above and the moral law within, whether you realize that there is something all about us in the organization of the world in which we live which means **understanding and befriending by One above, divine, supreme, which makes a team out of your life.**

If you press it on further, fellows, you come on this most vital and beautiful assurance for your own heart, that the one dearest experience of your boyhood (parental love) can be translated into terms of dynamics for all your life time. I never have a challenging day or incident of the day, I never go up into a pulpit, I never come over to my office, I never set out on a delicate and significant errand, but that if I can remember some friend, if I can hear the voice of a certain colleague, if I can feel that somebody **understands and is friendly**, the equipment, the dynamic, the resources of the day are assured.

Now there are three persons with whom I should like to recommend that you keep on terms of just this kind of friendly understanding, and **the first is yourself**. I have said so many times in your presence that I think one of the greatest things in the world is a great boy, that one of the loveliest things in the world is a good boy, an honorable lad, and that the great-

est capital that any man could have is the memory of his boyhood being sane and honorable. The terrible thing about cheating or lying or growing unclean is that it breaks the alliance between your manhood, as it blooms, and your boyhood as it buds. You heard of Benedict Arnold and how the tragedy of his death was that he had to remember his youth and his early heroic years of manhood and how he had cut himself away from it by treason. You can be a **traitor to yourself** by breaking the alliance between that fine boyhood that shone in your eyes and the manhood that is of your making or unmaking. Then you have the same condition that confronts a bell that has been cracked. An unbroken bell has integrity. Crack it, and it **never sounds whole again**. There isn't a friendship you can have that will manifold your power ten times that can compare with the friendship of your own boyhood, of the boy your mother trusted, the boyhood your father honored and equipped, the boy you are happy to remember. Keep friendly with him. If you feel, dear fellows, that he looks over your shoulder, at whatever you do, and smiles, you are going to be strong and hearty and rugged and ready for whatever life asks of you, but if he frowns or weeps you are a cracked bell. Integrity is gone.

That is what that great line of Tennyson's means to me (that they laugh at so often who do not think): "My strength is as the strength of ten because my heart is pure." The man whose heart is pure is still on friendly terms of alliance with his boyhood. He hasn't cracked his bell. He has kept faith with that beginning of his life which trusts him to finish it honorably and nobly and so, of course, his good lance thrusteth sure, his strength is as the strength of ten because his heart is pure. He has the strength of ten for he has himself behind him to back him up. That is the first friendship you must cement. Don't you dare to betray it!

And the second is with **somebody else**. You have learned his name here, maybe. You have learned her name maybe, and two of you going on together in the courtesy, in the confidence, in the co-operation which persists between loyal friends, have the finest equipment for courage and confident power that ever was put into human hands. That has to be true about your friendship with a girl, and it becomes increasingly true about your wife. There are fathers in this room this day, I am sure, who have passed through a period of affliction and discouragement in these last years who couldn't have kept on at all but that somebody stood right close and never stopped understanding—your mother. The reason that marriages fail, fellows, is because husbands and wives do not have toward each other the courtesy and the confidence and the co-operation which we all have to have throughout life **toward our friends**. We build the most significant and sacred relationship that life can know out of impulses that are only partial, though they have their valid place and dignity. But the men who have kept going in these terrible years are the men who have those wives who are friends, who understand.

To the girls who are here this morning I want to say, as one who thinks of his own daughter and of these boys he loves, that if there is one great gift you can offer a lad to make a man of him, it is this royal gift of understanding. Ruskin knew what he was talking about out of bitter, hard experience when he wrote the lines which are like a song out of his *Queens' Gardens* in *Sesame and Lilies*: "You will think that the buckling on of a Knight's armor by his lady's hand is a mere caprice of romantic fashion. It is a type of the eternal truth that the Soul's armor is never well-set to the heart unless a woman's hand has braced it, and it is

only when she braces it loosely that the honor of manhood fails."

Friendship for this fellow here by your side. Some of us find him only to realize that we part so soon, and yet all through the years of manhood, when they talk about a good sport, you will think of him. When they talk of a good comrade, you are thinking of him; when they talk about a good man you are thinking of him; when they talk about a good citizen of any community group you think of him. Nothing good and honorable he ever does or wins will surprise you at all because in these friendship days he has become a kind of scale of value and a standard by which you judge. Don't I know? Can't I think back to my friends at the fraternity table, to the best man at my marriage, to the friends who are the counters by which I weigh all things human on the scales of life as you will?

Every fellow in this school who has a loyal friend is ten times the man today for everything that requires his courage and power and honor that he would be without him. Remember that. Don't you betray him. Fulfill his faith and your faith will fulfill him and sustain him.

By every kind of implication an intelligent mind can cherish, if we can open the gates of the World's Fair by a ray of light that has been coming out of the starry heavens for 40 years and just arriving, surely these sensitive hearts of ours are susceptible to messages coming from Him who made the stars and sustained them in their course. That is why I say for you to **make a friend, a teammate, of God**. That is why Dante in one of the supreme poems of literature in all the history of the world, wrote, "In Thy will is our peace." That is why the most significant life ever lived upon this planet said, "I came to do the will of My Father." There isn't any way you can find and fulfill, either for knowing or honoring your father, that can compare with doing what he wishes. You can talk about how brave he is, what a good sport he has been, how generous and prominent and honorable and all the rest, but the tribute that counts is **to do what pleases him**. Just as that is true of human relationships, it is true of that relationship which lifts all life, human life, to sonship to the Father of us all.

"How could one man chase a thousand and two put ten thousand to flight?" By being a friend to oneself. By having one friend who understands and stands by, one's comrade, whether in school or in the long happy days of life, together or separated. By honoring one's own Father, by obeying one's own Father in the supreme sense of that relationship which lifts all things in life to eternal significance.

Will the fellows of the class please rise?

"To thine own self be true,
And it must follow as the night the
day,
Thou canst not then be false to any
man."

"He serves all who dares be true."

"Little souls pay their debt to life with
what they do;
Great souls with what they are."

"I would be true, for there are those
who trust me;
I would be pure, for there are those
who care;
I would be brave, for there is much to
suffer;
I would be strong, for there is much
to bear."

I would be friend to all the lone and
friendless;
I would be giving and forget the gift;
I would be humble, for I know my weak-
ness;
I would look up, and laugh, and love,
and lift."

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

AWARDS IN MILLER PRIZE CONTEST

The judges in the Miller Prize Essay Contest, Dr. William F. Kosman, Allentown, Pa., President A. C. Rothermel, State Teacher's College, Kutztown, Pa., and Rev. Roland L. Rupp, Allentown, Pa., have made the following awards:

First Prize—\$75—to Rev. D. J. Wetzel, Reading, Pa.

Second Prize — \$50 — to Rev. Carl G. Petri, Skippack, Pa.

Third Prize—\$25—to Rev. W. C. Rittenhouse, Williamsport, Pa.

Henry I. Stahr, Executive Secty.

Dr. and Mrs. John B. Noss, of F. and M. College, Lancaster, are spending their vacation in Southwest Harbor, Maine.

A son, Ronald John, was born to the Rev. and Mrs. S. R. Brenner, May 9. Rev. Mr. Brenner is pastor of Christ Church, Bethlehem, Pa.

Mrs. Ada Casselman, wife of the Rev. Herbert H. Casselman, of Old Fort, O., who has been critically ill in the Tiffin, O., Hospital, is at this writing greatly improved, and her early recovery is now expected.

First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, received 22 members in June; additions since Jan. 1, 32. The June Communion was largest in present pastorate. The D. V. B. S. in June had an average attendance of 133.

We are happy in announcing one more contribution to the Bowling Green Academy salary fund. \$5 has been received from the W. M. S. of St. John's Church, Schuylkill Haven, Pa., Mary Blee, Treas. Thank you!

The annual reunion of the Brush-Creek Church and the 150th anniversary of the Reformed congregation, Rev. Russell C. Eroh, pastor, will be held July 29 and 30, with the reunion and picnic on July 29, and the religious services July 30 at 3 P. M. (E. S. T.), Dr. L. E. Bair of Greensburg delivering the sermon.

The Parish Picnic of Grace Church, Jeanette, Pa., Rev. Ralph S. Weiler, pastor, was held July 26 at Miller's Grove. On Aug. 6 and 13, this congregation worships with the Presbyterians, and on Aug. 27 and Sept. 3, the Presbyterians will worship with Grace Church.

The Concert Class of the Nazareth Orphans' Home, Miss Verna Lentz, director, is making its annual tour of Reformed Churches in North Carolina. Every Church gives at least 2 offerings per year to the support of the Home. The 27th anniversary will be celebrated Aug. 3. The Home is 7 miles south of Salisbury.

Last Sunday morning a missionary from Japan spoke to a good congregation in Eastern Pennsylvania. After the service, a faithful old member said that "the trouble with our foreign missions is that the members of the Churches think of them as something on the outside, and not really belonging to the work of the Church."

Who would not appreciate such a gracious word as this, which comes from the Secretary of one of our progressive consistories of the Eastern Synod: "Dear Editor: The 'Messenger' is my 'Publie Ledger' on things of the Church. May your efforts be appreciated by the membership, so that many new subscriptions will be received."

Dr. Paul S. Leinbach, editor of the "Messenger", preached in Trinity Church, Tiffin,

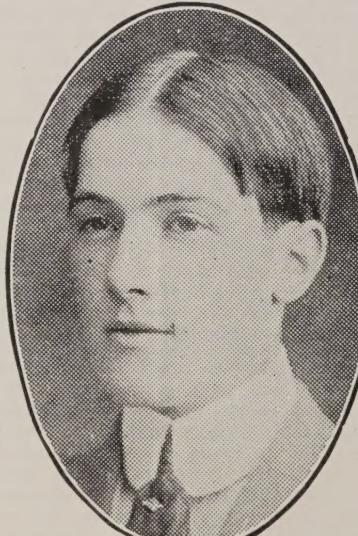
O., the Rev. F. R. Casselman pastor, on Sunday morning, July 23, and addressed the Missionary Conference in the afternoon in the Chapel of Heidelberg College. Mrs. Casselman, wife of the pastor of Trinity Church, who has been in a Cleveland Hospital, is convalescent, and will soon return home.

It will interest our readers to know that the new department of the U. S. Government, the Home Owners' Loan Corporation, has leased the commodious quarters formerly occupied by the Parkway Trust Co. in the Schaff Building, together with a large space on the 6th floor. The State Manager of this Corporation is Mr. Jacob H. Mays, of Womelsdorf, Pa., an officer in Zion Church, Rev. H. J. Miller pastor.

The pastor who will speak "off the record" at the Spiritual Conference Banquet Aug. 3, is the Rev. Harry E. Shepardson, of New Providence, Pa. Whether he will have any brand new stories is not known at this writing, but it can be taken for granted that he will have something to say. Have you sent in your reservation to Dr. E. M. Hartman?

The Summer Communion service in St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor, was more largely attended than any previous Summer Communion; 2 members received by letter. The young people home from college add cheer and encouragement by their faithful attendance. The ladies of St. John's are planning an afternoon picnic on the lawn at the parsonage in the near future.

On July 2, Licentiate Harvey M. Lytle was ordained and installed as pastor of Bethany Church, Ephrata, in the presence of a large congregation. By invitation of the committee, Rev. E. S. Bromer, D.D., of the Seminary, preached. The service was conducted by Rev. Fred D. Pentz. The ordination was conducted by Rev. D. G. Glass, Lancaster, and the installation by Rev. C. G. Bachman of New Holland. On July 10, the Ladies' Society gave a reception to the pastor and family, attended by many members and friends. Addresses by Revs. J. W. Smith, Lutheran Church, Detterline, Evangelical Church, Buxton, Evangelical Congregational Church, Wenger of the Brethren Church and D. G. Glass, a son of the congregation.



The Rev. Harry E. Shepardson, Treasurer of Lancaster Classis and Secretary Reformed Ministers' Association of Lancaster City and County, who speaks at the Spiritual Conference Banquet

THE REV. ROY J. FREEMAN

THE REV. CHRISTIAN GUMBERT

The "Messenger" has received word of the death of two of our ministers, the Rev. Roy J. Freeman, of Reading, Pa., on July 18, and the Rev. Christian Gumbert, of Schellsburg, Pa., on July 10. Fuller account of their life and labors will appear later.

The "Messenger" regrets to report the death of Mrs. Mary Ella Bahner, beloved wife of the Rev. Dr. F. F. Bahner, of Waynesboro, Pa., in her 83rd year. Mrs. Bahner suffered a fall on June 18, resulting in a broken hip and internal injuries, and was confined to the hospital until her home-going. A fuller account of the life and work of this devoted woman will be given later.

A recent Harrisburg newspaper clipping sent to the stated clerk of the General Synod contained the following: "On July 9, 1833—100 years ago—the Rev. Dr. Frederick Augustus Rauch, professor in the Theological Seminary of the German Reformed Church, took as his bride Miss Phoebe, daughter of L. Moore, of Morrisstown, Pa. The clergyman bridegroom was well known here, having filled local pulpits at various seasons."

Children's Day at Christ Church, Bethlehem, Pa., Rev. S. R. Brenner, pastor, was held in place of the 10.30 service, June 11. A program of songs, recitation and exercises was presented by Beginners' and Junior Depts., and the pastor addressed the children in a brief sermon-talk. Holy Communion observed June 18 at both morning services. Christ Church was largely represented in the D. V. B. S. of the North Side Churches which began June 26.

The editor of the "Messenger" was privileged on July 23 to visit the National Children's Home of the Junior Order of United American Mechanics, Tiffin, Ohio, where our friend, the Rev. Dr. D. Webster Loucks, has rendered such a useful service as chaplain during the past six years. There are about 1100 boys and girls in the Home and the opportunity for service is exceptional.

In the Greencastle, Pa., Charge, Rev. G. Ermine Plott, pastor, Children's Day services in both Churches on June 11, with splendid programs arranged by the leaders of the children's departments. Holy Communion in Trinity on June 25, and in Grace on July 2. Grace Church has recently suffered the loss of 3 of its most faithful members: John C. Henneberger, Mrs. W. Scott Hostetter, wife of Elder Hostetter, and Mrs. Wm. F. Izer; all were loyal members and are greatly missed.

Miss Mildred Suther, of Trinity Church, Concord, N. C., has promised a fund of \$500 for the building of a chapel in the Miaygi province of our Japan Mission. Rev. and Mrs. F. L. Fesperman came on their furlough with the hope that they could return to Japan with this fund. It was made known at the Catawba College Missionary Conference, and there was only a faint hope of its reality. This fund comes from one of the most consecrated and loyal workers in the Reformed Church in North Carolina.

The depression did not knock the spirit out of the Catawba College Missionary Conference, which had more registrations than last year; more full time delegates;

more evidences of spiritual life, and more old-time Conference loyalty. Chairman Shaffer and his committee balanced the budget—there was no deficit. The Conference has offered one course in Leadership Training for each year since 1926. This class has been led by Rev. W. C. Leyerly since 1927. This year 7 credits were issued; 4 others took the work in part.

The Fleetwood, Pa., D. V. B. S. had a record enrollment of 302, with 157 boys and 145 girls; record attendance 276, average attendance 260; total of daily offerings \$54.47; record offering \$4.07, average \$3.63; all monies after bills are paid will be turned over to the local Visiting Nurse Association. A new addition to the School was the "Girl Reserves' Class", composed of members of the Girl Reserves' Club. They studied "The Story of Our Bible", under leadership of Rev. Wilmer H. Long, Reformed pastor. The School was sponsored by the Fleetwood Council of Religious Education.

Owing to the death of Rev. H. W. J. Schulz, pastor of Christ Evangelical Reformed Church, 50-54 Wyona St., Brooklyn, N. Y., on June 3, the pulpit is now vacant and the Pulpit Committee, Mr. Wm. R. Rust, 203 Wyona St., chairman, invites applicants to write, giving details. The services are: English in the evening, and the 1st and 3rd Sunday mornings in the months; other morning services are in German. The congregation consists of 250 members; there are no debts on Church property, and the property is in perfect order.

This is Monday, July 24, and the Secretary of the Board of Foreign Missions is opening the morning mail. One of the missionaries at home on furlough writes, "We are 'broke' and need a little money to keep body and soul together. If none comes by Tuesday, I must set out and try to borrow." A missionary in Japan "has been too feverish and ill to go see his baby when it was three days old." Why this delay? Because "he had been working very hard, traveling third class too much, and harassed by delay, two months, in payment from the treasury of the Mission." Unfortunately, the missionary at work on the field must rely entirely on what the Board sends and the Church provides. These two, among many of the needs of the Board of Foreign Missions, emphasizes the urgent call for payment of the overdue Apportionment. Gifts from individual members will be greatly appreciated.

Children's Day at Trinity Church, Mercersburg, Pa., Rev. Harrison Lerch, Jr., pastor, proved successful in spite of hot weather. The Union D. V. B. S. completed its 2 weeks' course; total enrollment 188; average attendance 158; Reformed children 34. Miss Mary Karper, teacher in Trinity's primary dept., had a class, and Mr. Lerch was assistant director and helped to teach the intermediates. The Union Lawn services held in July and August began at the Reformed Church with the new Methodist minister preaching. Attendance good thus far. The Junior Choir, under direction of Miss Elizabeth Schenbly, Church organist, made its first appearance July 9. The annual S. S. picnic held July 13, and proved a real congregational affair. The Daughters of Trinity, the S. S. class taught by Mr. Wm. Douglas, of Mercersburg Academy, held its annual picnic July 19, and the members and their families numbered 59; music and games enjoyed. The pastor and family have been granted a vacation, the last 3 Sundays of August and the first Sunday of September.

On June 28, at 5 P. M., at the home of Miss Cora E. Duenger, Helen B. Ammerman, editor of our Missionary Society Department of the "Messenger" and niece of Miss Duenger, became the bride of Mr. Arthur C. Brown, of Freeburg. The single ring ceremony was performed by Rev. W. C. Beck, pastor of the Reformed Church in Nescopeck, in the same room in which the bride's parents were married years ago

by the late Rev. Mr. Duenger, grandfather of the bride. Miss Blanche Brown, sister of the groom, sang "O Promise Me"; Mrs. W. C. Beck presided at the piano and Rev. A. A. Welsh read an appropriate poem. The bride was attended by Misses Helen and Betty Ammerman, nieces, and was given away by her father, Mr. F. E. Ammerman. The groom was attended by his brother, Mr. W. F. Brown, editor of the "Freeburg Courier." Mrs. Brown was a teacher in Shamokin, served 10 years in the China Mission field, and was assistant principal of the Freeburg High School. Mr. Brown has been a representative of the New York Life Insurance Co. for 13 years and is vice-president of the Freeburg Bank. Mr. and Mrs. Brown will be at home in Selinsgrove after Aug. 1.

Children's Day was observed at Faith Church, Lancaster, June 11, when the congregation and school united in the service. A varied program was rendered in which the smaller children took part. More than 100 were promoted to the several departments. A feature of this service, of which all are proud, is the Honor Roll, containing the names of 139 with perfect records ranging from 1 to 34 years. The banner record is held by Samuel N. Kahl, 34, and the second by Jacob K. Spoo, 26 years. The 13th annual session of the Vacation Bible School was held from July 3 to 14, with an enrollment of 98. The average attendance was 72, and 40 attended every session. Nine teachers and directors were employed. One of the features was the story hour, very popular with the children, conducted by Mrs. Glass. Awards were given at the close. Faith Church is represented in the Y. M. C. A. Church League of Soft Ball, and the team from Faith carried off the pennant at the close of first half. During June and July the pastor addressed the Honor Society of the local high school at their banquet; the Weinholt Reunion and the reception tendered to Rev. Harvey M. Lytle, pastor of Bethany Church, Ephrata. Sunday, July 2, he preached at St. Paul's Church, Quarryville, and baptized Richard Clayton, son of Rev. and Mrs. C. H. Kichline. The morning service at Faith Church is held at 8.30 and the Sunday School at the regular hour, 9.30. The attendance at the morning service has been very good. During July and August the evening services are omitted.

THE BELFAST COUNCIL

By Dr. E. G. Homrichausen

Belfast, Ulster.

The 14th quadrennial General Council of the Alliance of Reformed Churches, holding the Presbyterian System, met in Belfast, Ireland (Ulster), June 20-28. There was serious consideration, after the bank holiday in the United States, of dropping the meeting for this year. But in spite of many cancellations, especially in the United States, the council was held.

One could say a great deal about Ulster Presbyterianism, so serious in piety, so pure in doctrine because of its constant struggle with Roman Catholicism, so complete in its social control, so dominating in the life of the north of Ireland. As in Scotland, the Ulster clergy wear the clerical dress, are considered a privileged class and are as powerful as popes in their domains. The Irish Churches are very well attended and the members feed happily on strong spiritual diet. It is all so different from what one is accustomed to see in America. Yet the reserved piety of these folks was lavish in its entertainment of the Council's guests.

The Council's program was exceptional, varied and ecumenical. Perhaps the most outstanding feature of the program was the inaugural address of President George W. Richards, of Lancaster, Pa. It was nothing short of masterful and prophetic. He diagnosed the age in which we live, frankly acknowledged its novelty, and set

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forth positive attitudes and doctrines which are needed to live in it and make it Christian. Dr. Richards said that as inheritors of Calvinism we are not to imitate Calvin in letter, but to adopt his spirit and attitude in facing the modern situation as he faced his. Throughout he sounded the necessity for the recognition of God's Lordship, the finality of Jesus Christ as Saviour and the living of our lives in the light of God's wonderful grace in the Spirit. No human panacea, capitalism or communism, is the solution, but quiet yet forceful living for God. This address was easily the keynote to the entire proceedings.

(To be continued)

THE BOARD OF HOME MISSIONS HOLDS IMPORTANT MEETING

On July 13 and 14 the Board of Home Missions held its semi-annual meeting at headquarters in Philadelphia. All the members except Dr. Josias Friedli were present. Mrs. E. W. Lentz represented the Woman's Missionary Society. At the very beginning of the meeting the Board faced up to its present financial situation. The treasurer's report revealed the fact that during the first six months of the present year only \$58,241 was received on the apportionment, as over against \$92,271 for the same period a year ago. Of this amount \$57,288 was paid out in salaries to the missionaries. The report also showed that in the Church Building Department \$6,521 was paid back by the Missions on their obligations to the Board as over against \$26,216 as of last year. Seventeen Church Building Funds, aggregating \$9,500, were enrolled during the half year period.

How to balance its budget for the next six months of the current year was one of the major questions which the Board had to face. The Finance Committee showed that at least \$115,000 was required during this period to meet the payroll, interest, and bank loans. The Board also owes the missionaries for back salaries \$129,000. This means that the missionaries are obliged to carry a large portion of the deficiency of the Church on the apportionment. If the full apportionment for the six months had been paid as the General Synod gave the Board to understand that it would, \$120,000 of the above amount could have been paid, and the missionaries would be paid practically in full. Facing this deplorable situation the Board was obliged to take some drastic steps towards further reductions, although it had already made reductions of 47% over its expenditures as of 1929. It reduced the salaries of the staff by five per cent, making 15% of a total cut, and put all its appropriations to the missionaries on a six months' basis, with very substantial reductions. The members of the staff were reappointed for a period of six months.

The Board also instructed its treasurer to make monthly remittances to the missionaries from such funds as are available, so that every missionary will receive at least some money each month. It is expected that by the end of the year the full amount of the appropriations on the reduced scale for the six months may be paid. The back salaries to the missionaries are to be paid by money raised by special effort throughout the Church, especially during November, and from the offerings on Home Mission Day.

The Directors of the Mortgage Redemption Plan reported that thus far \$131,000 had been subscribed, the total cash collections amounting to \$52,450, which includes \$17,209 subscribed by the missionaries in lieu of back salaries.

That the Church may know that the Board is putting forth every effort to re-

duce its expenditures, it needs to be stated that a reduction of one per cent interest on loans in two of the banks where the major obligations of the Board are held, has been accepted, and that a reduction of interest on a number of coupon bonds has been secured from the holders of these bonds, and some bonds have been converted into annuities.

The General Secretary reported that the Hungarian congregation at Johnstown had gone to self-support May 1; Rev. George Meininger resigned as missionary at Herrick, S. D., beginning April 30; Grace Church, Fort Wayne, was enrolled with an appropriation of \$1,000 per year, beginning July 1, and Rev. B. E. Reemsnyder, the present pastor, was commissioned as the missionary. A joint arrangement with the Evangelical Synod of North America was made for the supply of the Dewey Avenue Mission in Rochester, N. Y., for one year. A Special Committee was appointed to confer with representatives of the Boards of the Church and of the Woman's Missionary Society with a view of bringing about a more effective method of education and inspiration in the work of these agencies. While there were many perplexing problems confronting the Board, the financial situation was the most baffling, for unless the Church at large responds more liberally the work of Home Missions cannot go forward. The Board and the Staff honored Dr. Charles E. Miller as president of the Board for 25 years by taking dinner together and by suitable felicitations by several of the members.

C. E. S.

THE NEXT STEP IN CHURCH UNION

(An Editorial from "The Evangelical Herald" in which all our readers should be interested)

During the week of June 18 the last of the district conferences were held, and it is therefore now possible to announce officially the result of the action taken at these conferences in regard to the propos-

ed organic union of the Reformed Church in the United States and our own Evangelical Synod of North America. The reports of most district conferences have already appeared in our columns, and those of our readers who have followed up the subject know by this time that the sentiment in favor of the Plan of Union was so widespread as to make the approval practically unanimous. Of the twenty districts only one did not approve the union, and while the approval in several other districts was not unanimous, an overwhelming majority of the conferences voted their approval without a dissenting voice. As a matter of fact, there was comparatively little discussion at most of the conferences, indicating that the members had their minds made up and were satisfied to go forward in making the proposed union a reality.

As far as the Reformed Church is concerned, it will be remembered that the General Synod, meeting at Akron, O., in May, 1932, unanimously approved the Plan of Union and sent it down to the Classes for ratification, which is the regular procedure of that Church body for matters of denominational importance. Under date of June 28, Dr. J. C. Leonard, secretary of the Reformed Commission on Church Union, reported that 49 of the 59 Classes had voted approval of the Plan of Union, and two others conditionally, while two small Classes had rejected it. Six small Classes had not yet been heard from.

It is quite clear, therefore that the Plan of Union has been almost unanimously adopted in the regular and prescribed manner by both Church bodies, and awaits only the official approval of the General Conference, which meets in Cincinnati, Oct. 3-10. While it is not possible to forecast the action of the General Conference, it is generally expected that the Plan of Union will be accepted with practically the same degree of unanimity that was shown by the districts. In that event the procedure prescribed in Article XII (page 8) of the

Plan of Union—if you have no copy of the Plan of Union be sure to request one from the office of Dr. C. W. Loher, 1720 Chouteau Ave., St. Louis, Mo.—will automatically be set in motion, and at the proper time every step to be taken will be duly and officially announced, so that all our people will be fully informed as to what is going on.

That there should be differences of opinion in regard to so important a proposition is only natural and normal, and it is well that such differences should be frankly expressed. These differences of opinion, however, as we firmly believe, will not keep the Evangelical Synod from following, whole-heartedly and unitedly, in a venture of faith, the path marked out, in fulfillment of Jesus' prayer: "That they may all be one," by the fathers and pioneers of the Synod, and by Evangelical history and tradition.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Anniversary Program to be given on Thursday, Aug. 31, has now been formed. The pageant will be practically original and will in part portray the founding of our institution, this being the 70th Anniversary. Miss Ellen Maurer, Reading, has started to work on the costumes and the children are rehearsing. Posters and fliers for the advertisement of the Anniversary have been mailed to all pastors about a week ago.

The fire lane around our property has been cleared of all underbrush.

The children love to wander through the mountains and pick huckleberries. The cooks always welcome their return.

In the interest of economy and while prices have not advanced, the Executive and Property Committees by authority granted to them by the Board of Managers, have signed an agreement to have gas installed in all our kitchens. This will remove much dirt from our kitchens and make our buildings more sanitary.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

JESUS OUR Helper

Text, Hebrews 13:6, "The Lord is my helper."

During His earthly ministry, Jesus went about doing good. He was a Helper to those who were in sickness, suffering and sorrow. Many came to Him crying for help, and He was always sympathetic and helpful.

One day, when He withdrew into the borders of Tyre and Sidon, a Canaanitish woman came to Him and cried, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon." At first it seemed as if Jesus was going to disappoint her. He said to her, "I was not sent but unto the lost sheep of the house Israel." But she came and worshiped Him, saying, "Lord, help me."

Still it seemed as if He would refuse her, for He said, "It is not meet to take the children's bread and cast it to the dogs." But she did not give up. Jesus' reply gave her another ray of hope, and she cried out, "Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table." This was such a wonderful and beautiful evidence of her faith that Jesus exclaimed, "O woman,

great is thy faith: be it done unto thee even as thou wilt." And her daughter was healed from that hour.

Jesus is the Helper of His people just as much today as He was then, and even more so. He wants us to come to Him with all our troubles, and He will help us according to our need. He is the great Friend of the children, and is always ready to help and to bless them. He helps us not only according to our need but also according to our faith. The degree of our faith often determines the extent of the help which He can give us. How often He said, "According to your faith be it done unto you!" His ability and willingness are not limited except by our faith.

There was once an Indian who had become a Christian. He was so full of thankfulness to Jesus for pardoning his sins and saving his soul, that he was never tired of talking about Him, and of telling his friends what a wonderful Savior He was.

One day a friend asked him what it was that Jesus had done for him, that led him to be always talking so much about Him. Instead of replying in words, the grateful

man took this way of showing what Jesus had done for him.

He took some dry chips and little bits of wood. With these he made a circle about a foot in diameter. In the midst of this circle he placed a caterpillar. Then he set fire to the circle of dry materials, and instantly there was a wall of fire blazing all round the poor caterpillar. The caterpillar crawled up to the edge of the fire, first to one side, and then on another. And

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THE PASTOR SAYS:

Putting on too much "dog" sometimes results in "doggone" failures.

—Now and Then.

at last, finding there was no way of escape for it anywhere, it went to the middle of the circle, as far from the fire as it could get, and then lifted its head up towards the sky as much as to say there was no help for it, unless it should come from above. Then the Indian put his finger down and let the caterpillar crawl up on it, and so lifted it out from the danger that surrounded it.

"There," said the Indian, "you see what Jesus did for me. God was angry with me for my sins. His anger surrounded me on every side, just like that circle of fire. I had looked everywhere for help, but could not find it. Then Jesus reached forth His hand and saved me. Do you wonder that I love to tell about what He has done for me?"

Every one of us has received some help from Jesus that ought to make us thankful to Him. His standing invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." All who look to Him for help will find Him a very present help in time of trouble. Sometimes He helps us by relieving us of our troubles, and sometimes He gives us His heavenly grace that we shall have strength and patience to bear up in our trials.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Just when we were beginning to feel a little more hopeful, a New Hampshire authority broke the bad news. We are suffering from occupational obsolescence complicated by technological surplausage.

—The New Yorker.

Birthday Greetings

By Alliene De Chant Seltzer

Want to do something worth while for the boys and girls of China, and just as soon as you can? Miss Mary E. Myers, our missionary nurse, has discovered the way, and I can scarcely wait to tell you, for I want her to go back to Yochow City, Hunan, China, this fall, just loaded down with . . . with your gifts and mine. So peep over my left shoulder and read what we can do: "Don't you think it would be nice to mount little Christmas Greeting cards on tablet paper,—after they have been prepared: name trimmed off, edges creased down with scissors' point to make them look like a new card? Folks used to send us boxes of Christmas greetings—used cards, and we spent days in preparing them during our extremely busy holiday season. So, if you can get your (Bible School) children large and small (You, too!) to get these cards in usable condition, why I can use as many as you can prepare and won't feel swamped at all. You know the evangelists at our outstations were delighted to have them for the children in their towns and villages." Secret!!! If you mail your gifts to her (17 Linden Ave., Hanover, Pa.), she'll take them with her, and . . . and it won't cost us foreign postage! So here's "Gifts for China" greetings to all my Birthday Club folks who like to give of their time, their talents, and their money, to our friends across the seas. P. S. More than once, when I helped to give out just such cards as Miss Mary needs, some of them were torn, because the Chinese boys and girls were so eager to get them, and there weren't nearly enough to go round. P. S. again—Miss Mary tucked another suggestion for us, in her letter: "Our school of nursing is ever in need of tablets, lead pencils, and Oh! How the Chinese love our safety pins!"

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE. No. 40

M A N O R
A B O V E
N O T E S
O V E R T
R E S T S

WORD SANDWICHES. No. 13

(Insert 3-letter words)

1. F---S; Insert an organ of the body and get being afraid.
2. M---N; Insert a pronoun and get to be sorrowful.
3. N---H; Insert a worthless scrap and get a cardinal point of the compass.
4. P---E; Insert to be free from and get a haughty spirit.
5. L---L; Insert the night before and get that which is smooth or even.
6. D---S; Insert skill or ingenuity and get pointed missiles.
7. S---G; Insert to gain as in a contest and get to sway to and fro.
8. A---E; Insert a large vehicle and get to ill-treat.

A. M. S.

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF JUNE 31 TO AUG. 6

Memory Text: Let us love one another for love is of God. I John 4:7.

Memory Hymn: "Must Jesus Bear the Cross Alone?" (384).

Theme: Ruth.

Monday—The Home in Moab

Ruth 1:1-10

The book of Ruth is like an exquisite garden in the midst of the Old Testament. Its flowers do not bloom profusely, but they bloom magnificently. They are not a small collection of odd flowers—they are a rare species which are difficult of production. The home of Naomi in Moab is a most unusual home. She is an unusual mother-in-law. Her daughters-in-law, Ruth especially, are also of unusual character. There was something in this family which our modern families might well seek.

Prayer: God, we thank Thee for our homes, and for all the homes everywhere where vital love abides. They are the schools of the kingdom, the scenes where lives are being lived and moral problems solved. Amen.

Tuesday—Ruth's Wise Choice

Ruth 1:14-22

A home does not consist of palatial dimensions, nor of exclusive furnishings, nor of sunken gardens in the rear. A home is built by the spirit of its inhabitants. It is a spiritual structure entirely. A Naomi and a Ruth can build a home in a hovel. It has been done millions of times. It requires character to build a home. Spiritual values are its materials. Ideals and principles are its framework. Love, goodwill and unselfishness must be constructed into every plan and edifice.

Prayer: Give the parents of our nation, Heavenly Father, the wisdom to build wisely and unselfishly. Enable them to see the quality of the spirit which will give character to their children. Amen.

Wednesday—A Daughter's Devotion

Ruth 2:17-23

The character of Ruth, and her affection for her mother-in-law would carry many a modern family successfully through the stormy seas of matrimony, which are otherwise sooner or later

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wrecked. "Too much mother-in-law" may be the cause for some divorces. But the usual cause of divorce is too much selfishness, an unbridled temper, unrestrained license and lust, savagery and animalism in the heart. Our marriage problem is not a divorce problem, it is a problem of building character.

Prayer: Eternal God, forgive us all for that lovelessness which overtakes us so frequently, especially for that lovelessness toward those whom we love the most, who are our richest treasures. Amen.

Thursday—Ruth and Boaz

Ruth 4:7-12

Boaz, too, is a splendid character in this short story. There is nothing small or tawdry about him. He is a man of wealth. But he is also a man of spiritual power. His wealth has not made him ruthless. He is enlightened, sympathetic, benevolent. Unite a Boaz and a Ruth in marriage and, as far as they are concerned, the divorce courts can not do any business. Boaz and Ruth are the ancestors of David, and of Jesus—so the Bible tradition says. Well, from such a union we would expect worthy descendants.

Prayer: Thou Who art a God of purity and truth, reveal to us in this day the beauty of purity, the gladness which it brings to those who have achieved it, the radiance which it sheds upon the spirit of him in whom it abides. Amen.

Friday—A Godly Woman

Acts 16:11-15

A godly woman has tremendous power. Of course, so has an evil woman also. Yet evil is not as radiant, nor as contagious, nor as creative as the good. A godly woman wields much more influence than an ungodly one. She attracts, she wins, she challenges others to her way of life. The evil woman repels, and disgusts others. Somehow we have come to the point where we expect character and womanhood to mean the same thing. Yet the very welfare of the Kingdom of God demands that both character and womanhood be given a more Christlike content.

Prayer: Inspire us, Eternal God, always to expect the very highest and best in those whom we know and love. Help us to challenge them to goodness by the faith which we have in them. Amen.

Saturday—A Faithful Mother

Exodus 2:1-10

Faithful mothers are the angels of God in these modern times. And how such mothers are needed! Our homes are being assaulted from a hundred fronts. Terrible forces are engaged in beating down the bulwarks of strength of the home. It is a gigantic task to maintain the spiritual unity of the family. An intelligent mother, at her post of vigil, is a tower of strength against these attacks. If supported by the father, inspired by a like spirit, the home may be secure. Devotion to the very best in the home and family is imperative.

Prayer: In these times of sore distress and confusion, when spiritual values are so frequently pushed aside, when we are all afflicted by a tyranny of things, defend our homes, O God, against all dangers. Amen.

Sunday—A Prayer of Trust

Psalm 4:1-8

Prayer is always a protective and creative force in the home. Wise parents will always stress the emphasis of religion in

the home. They will let their children see that they are the patrons of religion. They will lead the family in religious activity. They will constantly make the Church one of the topics of enlightened conversation. The home and the Church are both fundamentally spiritual institutions. It is of momentous significance that the Communists in Russia are out to wreck religion and to disparage the family ties.

Prayer: We need faith, O God. Life is largely built upon faith, and yet we are so hesitant to entrust Thee with our welfare and destiny. Grant us, our Father, a faith which is effective. Amen.

GOB HUMOR

They were sitting in a restaurant in San Francisco, the sailor and his sweetheart, when suddenly she pointed to another table.

"Who's that officer over there?" she asked.

"Why, that's our chaplain," he replied.

"Why don't you ask him to join us?" she suggested.

"It's O. K. with me, sweetie," said the gallant tar. "Just name the day." —From the U. S. S. Texas Steer.

Home Education

"The Child's First School is the Family" —Froebel

DO YOU MAKE EXCUSES?

By Dorothy E. Ingraham

What do your children expect of you and what do you expect of them? Do they know that there are certain things which you not only expect but require of them, or do they know you will make

excuses whenever they fail to come up to the standard? We all know it is a very bad habit to procrastinate, to make excuses for things we should have done today, promising ourselves to do them tomorrow, but is it not still worse to make excuses for things our children do or don't do? Though a mother usually can find reasons for lapses on the part of her children, other people don't excuse them but blame the mother for her faulty training.

I have seen examples of this often in teaching music. One mother in particular who had a large family of children wanted two of her girls to take piano lessons. They were quite eager to do this as they already had a piano in their home.

For the first two or three months the lessons were fascinating to these girls, and they made remarkable progress, but when the newness of the experience began to wear off and the thrill subsided, their ambition waned. Each week their assignments were prepared with a little less care.

After seeing that the girls were no longer practicing enough to make the expense worth while, I spoke to the mother. The first thing she did was to make excuses for them. Following that first week of excuses they came as regularly as did the music lesson days. I was forced, then, to reprimand the children for the neglect of their practice, and they, taking the cue from their mother, added their excuses to hers. What a pity!

Then again, one never can tell just how much of adult conversation a child is taking in. Even when you think your children are absorbed in their amusements it is wise to be most careful of what you say or do. It is difficult, for instance, to make a child understand that he should not relate to neighbors all that he sees and hears at home, yet you can't make excuses for things which your child tells the neighbors concerning home affairs and expect

him to outgrow the habit later in life. An unwarranted excuse given for any action of your little boy or girl may mean tears and heartaches years later.

It is child-like to tell things in the most vivid manner, but the child doesn't usually stop at that. His imagination carries him beyond the limit of the truth and all unmeaning he will add a bit of imaginary happening in order to make his story a little more thrilling. People will laugh at a childish tale and call it "cute" when they know only part of it is true, but those same people will look upon this child with disfavor five, ten or fifteen years later if he has cultivated the tattling and exaggerating habit and will say, "He always would do it."

Mothers, if we must make excuses for our children let us not make them in their presence. Better still, let us cultivate the habit of making few excuses for ourselves and then we shall not be so likely to make unmerited excuses for our children.

If you find these articles on Home Education useful, you may obtain 52 similar articles by sending 15 cents in cash to the Superintendent of Documents, Government Printing Office, Washington, D. C. Ask for Bulletin No. 39, 1919, entitled "Training Little Children."

Robey: "Did you get a check from that publisher to whom you have been sending your poems?"

Gordon: "Yes, a check in the shape of a card saying, 'Please give us a rest.'"

Antique Dealer: "Here I have a very rare old revolver. It dates from the time of the Romans."

Customer: "Why, sir, the Romans didn't use revolvers."

Dealer: "Yes, that explains why it's so rare."

GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk

OUR CHURCH STATISTICS FOR 1932

III. POTOMAC SYNOD

A summary of the Statistical Reports for the 9 Classes for the calendar year ending December 31, 1932, makes record of increases indicated by "In." and decreases, indicated by "De.", when compared with the records for December 31, 1931, as follows:

Minister 205, De. 2; Licentiates 10, De. 1; Charges 165—0; Congregations 302—0; Membership Last Report 55,043, De. 54; Confirmed 1,639, De. 150; Certificate 579, De. 154; Renewal of Profession 268, De. 87; Dismissed 638, De. 125; Deaths 809, De. 3; Erasure of Names 1,185, De. 198; Present Membership 54,917, De. 119; Communed during the year 44,213, De. 865; Unconfirmed Members 19,725, In. 2; Infant Baptism 1,268, De. 111; Deaths—Unconfirmed Members 158, De. 18; Students for Ministry 38—0; Total Church School enrollment 64,654, In. 283; Amount of Apportionment \$239,054, De. \$2,880; Paid on Apportionment \$115,444, De. \$26,764; Other Denominational Benevolence \$93,248, In. \$48,705; Benevolence outside of Denomination \$7,015, De. \$2,007; Total of all Benevolence \$215,707, In. \$19,834; Congregational Purposes \$565,171, De. \$131,305; Churches \$7,120,110, De. \$69,840; Parsonages \$1,062,700, In. \$124,550; Indebtedness on Property \$850,296, In. \$17,625.

Seven Classes, viz.: Zion's, Maryland, Mercersburg, Gettysburg, Carlisle, Juniata and Baltimore-Washington began their reports correctly by entering, in the first statistical column, the total Communicant Membership which they had reported for December 31, 1931. Virginia Classis began its report with 3 less, and North Caro-

lina with 10 more than it reported for the year 1931. Potomac Synod is close to the goal line for 100 per cent accuracy.

This Synod has had to enter a net decrease in its Communicant Membership of what would constitute one small congregation of 119 members. The total losses amounted to 318 and are referable to Zion's, 56; Maryland, 16; Mercersburg, 36; Gettysburg, 54; Juniata, 34, and Baltimore-Washington, 122. The gains total 199 and were made by Virginia, 23; North Carolina, 161, and Carlisle, 15.

Potomac Synod shows a net increase in its Benevolences of \$19,384. The increases, totalling \$50,367, are credited to Mercersburg Classis, \$49,255 and Claris Classis, \$1,112. All the remaining Classes report decreases ranging from \$2,769 in Maryland Classis to \$6,923 in North Carolina Classis, totalling \$30,523.

In the Contributions for Congregational Purposes there is a total decrease from last year's giving of \$131,105, ranging from \$5,005 in Virginia Classis to \$41,838 in Baltimore-Washington Classis. The only increases are credited to Carlisle and Juniata Classes and total \$1,571.

During 1932, 1,185 names were erased, a number equaling what would be considered a large city congregation; 2% of the total Synodical Membership, 1 1/2 times the number of deaths and about 2/3 of the number confirmed. The one hopeful fact is that this year the number erased is 198 less than last year, or a decrease of approximately 20%. Let these decreases go on!!

In searching for signs of encouragement the Statistics of this historic Synod show an increase of 283 in the Total Church School Enrollment; of \$48,705 in Other Denominational Benevolences; and of \$124,550, the Value of Parsonage Properties.

A practical study of the implications of these Statistics and a concerted plan for

strengthening the weak places, perseveringly prosecuted during the fall months of the year, should eventuate in a joyful story for the Potomac Synod, befitting the Christmastide spirit, when the end of the year 1933 arrives. The all important matter is to give loving and earnest heed to these things now, without any procrastination.



John M. G. Darms, Secretary

Two more chapters have sent in their dues for 1933, which the officers greatly appreciate and need. Should there be members who are not able to pay, no pressure should be brought upon them by the local chapters. A better day will come when the men will do their part gladly and without strain. Men are primary, money is secondary.

A prominent pastor, who has a successful chapter of the League, said in a letter received these days that not enough Churches are testing out the fine possibilities of the League. Here is a suggestion on the part of one who knows and does appreciate the real value of fellowship and service on the part of the Christian laymen in our Churches.

Who will suggest an appropriate hymn for our League? Write the office.

The Indianapolis Federation of Men's Brotherhood in the Evangelical Church has arranged to hold a Men's Retreat in

the fall. Here is a suggestion for our Classical League.

"We could never take this country for Christ until we develop and create lay ministry," says Bishop Moore. From the memorable time when St. Stephen delivered his address before the Council, noteworthy advances of the Church in spiritual power have been contemporaneous with the larger use and activity of the laymen.

Organize a chapter in your Church.



Mrs. A. C. Brown, Editor,

506 N. Market St., Selinsgrove, Pa.

Fourth Installment of the Report of the Cabinet Meeting—After our fine dinner we went to the main auditorium, which is well equipped for dramatics. Here we were entertained with a program which Miss Nanessy, the deaconess, had prepared. The first part was an original sketch of Miss Nanessy's, in which a number of Mission Band children enacted the preparation of a meal for the Cabinet of the W. M. S. of General Synod. The children carried large mixing spoons or sim-

ilar kitchen utensils and used them as they danced a Hungarian dance. Then they pantomimed the baking of a cake and at the conclusion one of the group came to the front of the platform and presented a huge cake to Mrs. Leich. An envelope was also given to her, the contents of which were not disclosed until later. The next day we discovered that the cake was not an imitation one, and that it had been baked by Mrs. Azary. The envelope contained \$15 to be used for the 50th Anniversary Fund.

On Wednesday morning, after a worship period conducted by Miss Minnie Naiffe on the theme "Planning Together," we resumed our business. A number of reports were given. In the report on our Indian Mission School at Neilsville, the fact was revealed that the school operates at considerably less than half the cost of other schools because of carefully planned economies. One wonders that such efficient work can be done with the amount of money used. Of this we are sure that it could not be done were it not for Mr. Ben's skillful management.

Rev. and Mrs. George Snyder, missionaries from Shenchow, China, spent part of the day with us, and each spoke on the work and its great value in China. They told us of the five-year movement for the deepening of the spiritual life of the Chinese and what results are accomplished. As these friends are soon leaving for China, business was suspended to hold a short farewell service for them.

trays the parting, "Orpah kissed her mother-in-law, but Ruth clave to her" (v. 14). Her last entreaty is one of the most beautiful prayers and protestations in the whole Bible. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (vs. 16, 17). What more can faith and love say than that?

So Naomi and Ruth "came to Bethlehem in the beginning of barley-harvest," and "all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me" (vs. 22, 19, 20). But in the end her bitterness was turned into joy. The artist, who wrote the story, crowns the faith and love of these two women with the halo of a fitting and beautiful reward. In the closing chapter he tells us that soon Ruth, the beautiful gleaner, found favor in the sight of Boaz, a wealthy and honored citizen of Bethlehem. He married her, and, thus, the Moabite maiden became the great-grandmother of Israel's greatest king, and an ancestress of "David's greater Son."

Thus runs the story of Ruth, whose meaning we discern without the help of a commentary. For it is the story of Everyman. It is a faithful portrayal of human life, with its strange intermingling of light and darkness, joy and sorrow, hope and despair. It is a fluttering page torn from the true history of mankind. Here lies the exquisite charm of the story. Every heart responds to it with deep sympathy and understanding. For these women are our representatives. We know their sorrows, and we have tasted their joys. For their paths are ours as well.

II. Love. Do you ask, What, then, is the true glory of life? What makes it meaningful and beautiful? That answer, too, you will find in this story. It is not crowns and sceptres that invest life with glory; not the spoil of battles nor the proceeds of commerce or conquest; neither riches nor learning; neither pomp nor power. Life's richest treasure is love. That alone makes it worth while. So thought the author of the Book of Ruth, for that, clearly, is the central teaching of his story.

Consider Naomi, "the Lovable." She was well-named, for love was her only treasure; and loveableness, her sole attraction. She represented a type of womanliness that was unknown in Moab. That was the magnet that drew and held Ruth irresistibly. Following Naomi to Bethlehem was a tremendous undertaking for this Moabite maid. In space, only thirty miles separated the two countries. But in spirit a chasm lay between them that only the omnipotence of love could bridge. It enabled Ruth to break every tie that bound her to Moab, and to accept poverty, hardship, and ostracism in order to be with the woman who had won her heart.

And in order to become like her in character. For Ruth changed her religion, as well as her habitation, when she clave to Naomi. "Thy people shall be my people, and thy God my God." Rightly, she associated the superior character of Naomi with her religion. In Moab they worshiped Chemosh, a cruel and foul deity, and under his evil rule life was coarse and degraded. But under Jehovah's reign, in the land across the Dead Sea, people became kindly and lovable like Naomi. It was deed, not creed, that made Naomi the very first of foreign missionaries. It was her loving character that made Ruth a convert. And it was her new religion that made the Moabite alien lovely and desirable to Boaz, despite her pagan birth and breeding. It made her worthy to become an ancestress of Jesus.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Eighth Sunday after Trinity, Aug. 6, 1933

Ruth

Ruth 1:6-10, 14-19

Golden Text: Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. I John 4:7.

Lesson Outline. 1. Life. 2. Love.

So far our lessons during this quarter have been taken from the historical books, which record the tales of bold men and of bloody wars. But books of history are very misleading. Like the news columns of the daily press, they give us a distorted picture of life. They magnify its tragedies of sin and crime, but they ignore its triumphs of love and labor. Yet it is this quiet course of ordinary life, as it flows on through the ages, that weaves the fabric of history and the garment of civilization.

That constitutes the charm of the little book of Ruth, and its importance among the books of the Old Testament. It rounds out our picture of the remote age of Israel's beginning, and restores its symmetry. It reminds us that even in that dark and bloody era there were kindly people, living neighborly lives of industry and happiness.

The sole topic of the book is "the short and simple annals of the poor." The home is the center of its story, not the battlefield drenched with blood. And its leading characters are very humble folk, women mostly, not kings and warriors.

Moreover, they are religious folk, these wives and mothers, whose joys and sorrows are here portrayed. Religion plays a large part in their daily lives. It is the source of the peace and happiness that rest upon the picture, like a benediction. Above all, it is the living spring of the love that runs through the entire story, like a golden thread, binding together in

tender affection the hearts of its chief actors, and endearing them to us.

Thus, the lesson of the Book of Ruth is simple, indeed, but tremendously important. It is beautifully summed up in our Golden Text, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God" (I John 4:7).

I. Life. Do you ask, What is the real life of humanity? You will find the answer in the exquisite story of Ruth and Naomi. Not in the shocking crimes and the revolting scandals that usurp the front pages of the press. Not in the bold exploits and the bloody victories of Barak and Gideon and Deborah. But here, in the streets of Bethlehem and in the fields of Bozrah, where no clash of arms is heard, no cry of dying men. Let us rehearse this idyl of the common life of mankind.

A blighting famine had fallen upon Bethlehem, which caused Elimelech to migrate with all his family to the fertile land of Moab. There they found food, but calamity followed them. First, the father died, and then the two sons, Mahlon and Chilion, who had married Ruth and Orpah, daughters of Moab. After a sojourn of ten years in a foreign land, there remained of the family of Elimelech only this stricken group of three childless widows.

Then, in her bereavement, Naomi's heart yearns for her homeland. She decides to return to her kindred. Her daughters-in-law accompany her to the border of Moab, and there a touching farewell takes place. With a kiss, the benediction of the poor, Naomi bids the young women return to their own land, where their future and fortune lay. And then ensues a strife of hearts, a gracious rivalry of love, which is beautifully described (1:8-18). Finally Orpah yields to the kindly persuasion of Naomi. But Ruth remains steadfast in her decision. With one deft stroke, quite without censure, the writer por-

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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Aug. 6: How Far Does Nature Reveal God? Ps. 93:1-5; Luke 13:1-5

By nature we mean the physical universe which God has created and which He still upholds by His mighty power. When we speak of nature we mean the world round about us, the heavens above us, the sun, moon and stars, the mountains, hills and plains, the trees and flowers, the rolling landscape, the green grass, the dew and the rain and the snow, the deep blue sea. It is a wonderful panorama which rolls before our eyes. It is the theme of the poet, the laboratory of the scientist and the inspiration of the artist. The Christian believes that all this is the work of God's hands, although not all people agree on the manner in which God made it all. Some people believe that God spoke and the world of nature stood forth, while others believe that it came through a long process of evolution. The question as to how it all came about need not disturb us now. The world of nature is here, before our very eyes, and it is beautiful and wonderful, no matter how it came to pass.

Since God is the Creator of nature, the question arises how far does nature reveal God. Nature has sometimes been called the vesture of God, the garment in which He clothes Himself. It is quite certain that all God's works reveal Him. The Psalmist said: "The heavens declare the glory of God and the firmament sheweth His handiwork." The poet has said, "There are sermons in stones, tongues in trees, books in running brooks and good in everything." The reason some of us do not see more of God in nature is because our eyes are holden. If we had eyes to see we might behold God in every sunrise, in every sunset, in every flower and blade of grass. If we had ears to hear we might hear His voice in the wind and the storm, in the babbling brook, in the ocean's roar, in the song of the bird and in the music of the spheres. The stars as they shine seem to say, "The hand that made us is divine."

The saints of the Old Testament saw God everywhere in nature. They said God rains, God sends the hoar frost, God thunders, God giveth snow like wool. We no longer say that. We say it rains, it thunders, it snows, it is cold. To the Hebrew nature was full of God. He broke out everywhere, in the flaming bush, in the still small voice, in the whispering sounds of the mulberry trees. Nature was radiant and vocal with God. The Hebrew was an out-of-door man. He lived in the open and the world around him was a symbol of God.

But at best nature can give us only a partial revelation of God. This is so because of the very nature of God Himself. If God is only a force in the universe, only a cosmic urge, then nature may reveal all there is of God. If He is only beauty and order and harmony then nature can reveal Him fully. But God is more than the works of His hands. God is a personality and therefore only a person can reveal Him fully. A person has intellect, feeling and will. Nature possesses none of these elements. Nature has no mind, it does not stop to think. It has no feelings, it does not love and hate. It has no will. It does not have the power of choice. It has no moral sense,

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no conscience. It is not morally responsible for what it does. It makes its sun to rise upon the good and the evil. The poet has said that "nature is red in tooth and claw," but this is only poetry. Paul said, "The whole creation groaneth and travaleth in pain until now," but nature is not conscious of pain. Because of this limitation in nature it cannot reveal God as a personality. Therefore it required a Person to reveal God fully to the world. That Person was Jesus Christ. He knew God before He was God and was with God from the beginning. He showed men the Father, and that was sufficient.

Those folks therefore who imagine that they can find all of God in nature must have a very limited conception of God. Some attributes of God, such as beauty and order, may be found in nature, but the essential qualities of God can be found only in a Person. There is a doctrine abroad these days which men call "naturalism," by which they mean that God can be found in nature. Thus they become sun worshippers and star gazers and forsake the house of the Lord. There are many people who imagine that they can find God in nature and therefore need not go to God's house to find Him. But if one has not already found God in His sanctuary he will not find Him out in the world any more than the heathen or Hot-tentot found Him. For a complete revelation of God we must go to Jesus. We must live in the light that Jesus sheds upon God, then we may go out in nature and there God will speak to us in a language that we may understand and nature will take on new meaning for us all.

THE LEADERSHIP TRAINING SCHOOL

When the Leadership Training School was organized it had to make a place for itself in the life and work of our Sunday Schools and Churches throughout the Ohio Synod. By patient efforts on the part of those that believed in this movement and therefore promoted it, the Leadership

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Training School won a place for itself among similar undertakings in Ohio Synod, and the Leadership Training School has in recent years enjoyed such a splendid attendance that it is no longer necessary to urge an attendance from the standpoint that the school might be justified because of its enrollment. I am convinced that the increase of attendance the school has enjoyed in recent years is because pastors and Sunday School Superintendents have seen the need of such training on the part of their young people to become effective workers in their schools. This has been so well met in the thorough work that is being done by this school that has led to its increased attendance.

Young people that have enjoyed the work of this Leadership Training School over a period of years, gaining credits sufficient to graduate, have gone back to their local schools and have been appointed to places of leadership in their own Sunday Schools. As one who is close to the school and therefore has had occasion every year to see this school in session, I would like to send out word of encouragement to every pastor and superintendent if possible to send one or more students to this school from July 31st to Aug. 12th. We believe your efforts and investment will be fully justified in the returns you will see in those who are receiving the training and the service they will be able to render to you and your Church.

Yours for a successful Leadership Training School during 1933!

L. W. Stolte

NEWS OF THE WEEK

Mrs. Henry W. Elson

Employment on Class I American railroads increased 20,200 men in June, as compared with May, according to the report of the Interstate Commerce Commission.

John D. Rockefeller, Jr., has offered 265 acres of land, worth about \$5,000,000, atop the Palisades, running for 13 miles from the George Washington Bridge to the New York-New Jersey State line, to the Palisades Interstate Park Commissioners for a parkway. This gift will preserve the scenic beauty of the Palisades and improve transportation facilities between the 2 states.

To speed progress by the Administration's recovery machinery, President Roosevelt, July 11, created a supreme council to co-ordinate the activities and direct the policies of national rehabilitation. The council will consist of all Cabinet members and the administrators of the special Federal agencies set up by Congress.

President Roosevelt moved, July 12, to place all postmasterships in the United States under Civil Service rules, thus removing in large part these places from political control.

The automobile production in June was up 104% from the year before.

The Rev. Dr. Daniel A. Poling, of New York, was re-elected, July 12, at Milwaukee, president of the International Society of Christian Endeavor.

Italy's Chicago-bound seaplane squad-

ron completed the largest mass formation ocean flight ever made July 12, when they landed at Cartwright Bay, Labrador, from Iceland, a 1,500-mile hop. Aviation Minister Italo Balbo was in command. The squadron of 24 seaplanes landed on Lake Michigan, July 15.

Japan's population gained 1,007,868 during the past year, thus leading the world in the ratio of increase.

The officers of the World Economic Conference and leading delegations, including that from the United States, will hold a plenary session July 27 and then adjourn for a definite period.

Plans to detour the Upper Nile 400 miles, possibly the biggest engineering feat since the Pyramids, have been announced at Cairo, Egypt.

The conference of the Indian Congress party July 14 adopted a resolution in favor of calling off the civil disobedience campaign provided an "honorable settlement" was reached between the Viceroy and Mahatma Gandhi. A plan for "individual" disobedience, put forward by Mr. Gandhi, was rejected.

The 4-power pact, which its sponsors hope will guarantee 10 years of peace for Europe, was signed by representatives of Italy, Great Britain, France and Germany at Rome July 15.

George F. Zook, former president of the University of Akron in Ohio, has been appointed by President Roosevelt Commissioner of Education. He succeeds

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William John Cooper, who held the office for more than 4 years.

Wiley Post, who started from New York July 16 on a solo flight around the world, reached Berlin in 25 1/2 hours.

Stephen Darius and Stanley Girenas, the Lithuanian-American fliers, lost their lives when their plane cracked up at Stolin, Germany, July 17, about 400 miles short of Kaunas, Lithuania, which was their goal.

As the textile code went into effect and many steel mills gave a 15% wage increase, nearly a million Americans benefited July 17 by pay rises or increased employment through shorter working hours.

TRANS-ATLANTIC ECHOES

(Continued from Page 2)

committee report which offered specific forms of service for that purpose. Bishop Barnes protested against the suggestion that oil blessed by a priest or a bishop thereby acquired healing properties. Any attempt to revive the primitive use of unction would, at any rate, lead some ill-educated people to believe that holy oil was of curative value, and, if the report received official approval, they would have taken a retrograde step toward religious barbarism. The practice of imposition of hands on the sick tended to obscure the true character of prayer. The Bishop of Birmingham's position was supported by Bishop Whittingham, who deprecated the proposed practice as superstitions. In cases of sickness what more did they need, he asked, than faithful prayer? Several members of the Upper House spoke on the other side, mainly laying stress upon instances known to them in which sick people had benefited physically and spiritually from unction and the laying on of hands. The Bishop of London, for example, stated that in his own experience sick people found "enormous comfort" in anointing. In the end, the report was adopted with only two dissentients. It has been suggested in the press that what is really in the mind of the promoters of this movement is the desire to reintroduce with episcopal sanction the practice and the sacrament of extreme unction, and so further to assimilate the rites of the Church of England to those of the Church of Rome.

Notes and News—The General Assembly of the Church of Scotland has decided to postpone consideration of the admission of women to the ministry until the presbyteries have first dealt with the question of the eligibility of women as deacons and elders. . . . Though most of the missionary societies are suffering from diminished incomes, the China Inland Mission, which never makes an appeal for money or goes into debt, reports an in-

crease of £10,000 on the previous year.... The British and Foreign Bible Society has published the first translation of the New Testament into Sea-Dyak for a tribe living in jungles on the coast of Borneo. . . . Dr. Edwyn Bevan is now delivering at Edinburgh University a course of Gifford Lectures on "Symbolism in Religion." . . . Canon Tisington Ttalow is retiring from the chairmanship of the Student Christian Movement, which he has served in various capacities for 36 years. . . . The successor to the late J. C. Stobart as director of the religious work of the British Broadcasting Corporation is the Rev. F. A. Iremonger, now a country vicar and formerly chairman of the Life and Liberty movement and editor of the "Guardian." . . . The death has occurred of Canon Victor L. Whitechurch, who, without neglecting the duties of his calling, wrote several excellent detective stories. . . . The Council of Christian Education has held a conference to promote a more virile presentation of Christ in pictures and illustrations intended for the instruction of children. It is likely to arrange an exhibition for the display of what has already been done to meet this need.

Obiter Dicta—We forget, remarks Dr. Lauchlan MacLean Watt, that the world is not bankrupt so long as she has behind her the stock of eternal grace. . . . One of the secrets of happiness, according to Ernest Jeffs, is to have a few possessions and really to possess them. . . . The Rev. H. Bulcock suggests that the Oxford Group Movement can teach us at least one thing—the possibility of religious exercises, mutual encouragement and fellowship apart from pews, pulpit and organ and the singing of an anthem. . . . The view that evil is simply the absence of good, says Canon J. K. Mozley, is remote from the actualities of life, from the nature of the warfare between good and evil and the pressure of that warfare in the world and in our souls. Whatever the devil may be, he is not a vacuum. . . . According to the Rev. A. E. Whitham, we want in the pulpit and elsewhere the pungent word; but what we want more than the pungent word is the patient thought, if the world is to be brought out of its divisions and strife into the unity and peace of truth.

New Books in England—Sir Jorn Marriott's "Life of John Colet" (Methuen) is a reminder that the movement whose centennial is now being celebrated was not the first great movement in the English Church that originated at Oxford. . . . Several Irish scholars, under the editorship of Prof. W. Alison Phillips, have collaborated in a three-volume "History of the Church of Ireland" (Oxford Press). . . . R. N. Carew Hunt has produced a scholarly life of "Calvin" (Centenary Press). . . . "The Council of Trent and Anglican Formularies" (Oxford Press), by the Rev. H. E. Symonds, is an important contribution to ecclesiastical history. . . . "Church and People, 1789-1889" (S. P. C. K.), by the Rev. S. C. Carpenter, Master of the Temple, is a history of the Church of England from William Wilberforce to "Lux Mundi." . . . In "The Secret of the Saints" (Heffer) Sir Henry Lunn reviews the methods adopted by some of the outstanding masters of soul-culture. There is a useful bibliography. . . . Anglican, Roman Catholic and Free Church preachers are represented in "Sermons of the Year 1932" (Faber). . . . In "The Finality of Jesus for Faith" (Clark) Principal Alexander Martin restates the essentials of Christian belief in the light of modern thought. . . . "Sacraments of Simple Folk" (Oxford Press) is the title chosen by Dr. R. R. Maret for his Gifford Lectures, which deal with the moral and psychological importance of religion among primitive races. . . . "The Parson and His Problems" (S. P. C. K.), by the Rev. J. B. Goodliffe, is a frank account of experiments in a North Country parish with a mixed population.

OBITUARY

ROBERT J. SNYDER

Robert J. Snyder, for many years a prominent and respected citizen of Womelsdorf, Pa., passed away at his home, 217 W. High St. Mr. Snyder was a descendant of the Reed family, one of the original families of the Tulpehocken settlement. He was born Sept. 18, 1859, near Mt. Aetna, Pa., a son of Aaron and Lovina (Lebo) Snyder. He established his home in Stroudsburg, Pa., where for many years he was Superintendent of the Union Sunday School, being an able executive and establishing an enviable attendance record. He was a member of Trinity (Tulpehocken) Church and a member of the Consistory until the family moved to Womelsdorf, Pa. While retaining his membership in Trinity Church, he became actively engaged in the work of Zion Church School. Until a few years ago, when illness prevented his attendance, he was the secretary of the Men's Bible Class. A constant reader of the "Messenger," his interest extended beyond the confines of his own congregation and Church School into the denomination and the Kingdom of God. He was a member of Williamson Lodge of Masons, and for many years active in the Williamson Club.

Mr. Snyder was a Christian gentleman of fine habits, with a Christian outlook on life. If one should attempt to analyze his qualities one could, perhaps, do no better than turn to St. Paul's list of the fruits of the Spirit. Always a man of a retiring disposition, the impress of his Christian life was not made through a wide acquaintanceship or conspicuous public service, but more quietly, and no doubt, more deeply, in the home as a father, a counselor and a friend.

Forced to live an inactive life for several years because of illness, he passed away very suddenly June 27. The funeral service was held from his home with Revs. J. Donald Backenstose and H. J. Miller officiating. His pastor, Rev. Mr. Backenstose, used for his text John 14:2, and Rev. Mr. Miller spoke on Rev. 21:7.

Mr. Snyder was married to Miss Kate Blatt, who died 7 years ago. In the family circle to mourn his departure there remain two daughters—Laura May, a teacher in the schools of Womelsdorf, and Winnie, wife of Howard Beshore; and a son, George Gilbert Snyder, principal of the Robesonia schools; and two grandchildren. "The memory of the just is blessed."

—H. J. M.

MARY CATHERINE RAMSBURGH

Miss Mary Catherine Ramsburgh, a member of the Evangelical Reformed Church of Frederick, Md., died at her home in Frederick on May 30. She was a member of a family connected with the Evangelical Church from its very beginning, being a direct descendant of Stephen Ramsburgh, one of the four Elders to whom the land still owned by the congregation was deeded, in 1764, by Daniel Dulaney, the son of the founder of Frederick. She was herself a life-long and devoted member of the Church of her fathers. She was formerly a teacher in the Sunday School and was, to the day of her death, a regular attendant upon the services of the Church and a supporter of every phase of its work. She was active in the life of her community, being a member of the Board of Managers of the Frederick City Hospital, the treasurer of the Frederick Art Club, and a member of the local chapter of the Daughters of the American Revolution.

Miss Ramsburgh is survived by one brother, Elias B. Ramsburgh, and two sisters, Mrs. Jacob Rohrback and Mrs. Charles A. Bushong, the latter being the

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wife of Rev. Charles A. Bushong, of Baltimore.

The funeral service was held on the afternoon of June 1, and was attended by a great number of the citizens of Frederick, by whom she was held in great esteem. The service was conducted by her pastor, Dr. Henri L. G. Kieffer, and the interment was in Mt. Olivet Cemetery. "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

—H. L. G. K.

ELDER CLARENCE MILLER SHAFER

Clarence Miller Shafer, son of Martin V. Shafer and Elizabeth Miller, was born at Greentown, O., Aug. 8, 1857, and passed away at his home in Canal Fulton, O., Sunday, June 4, 1933.

He graduated from the local high school at Canal Fulton, and then taught school for several seasons, and then entered the University of Michigan, where he graduated in 1883 with the degree of Pharmaceutical Chemist. He has operated several drug stores, as well as serving as the administrator of the Ohio Pure Food and Drug Act. He also served as vice-president of the Ohio State Pharmaceutical Asso. for some years. He was the oldest pharmacist in Stark County, and next year he and his loving wife were planning to celebrate their 50th wedding anniversary; but Christ came to him and claimed him as His own. He served for 5 years as elder and secretary in the Reformed Church, as well as a most efficient and co-operating Sunday School Supt.

Elder Shafer was a member of that rare old school of gentlemen, who were always kind and jolly, who had no vices to mar his character, and who had a keen sense of justice, as many an illicit druggist will testify in this state. He was a faithful Church member, while in local residence, and a crown of eternal life is the fitting end of such an honorable career. Rev. E. G. Klotz, a former pastor, assisted the local pastor, Rev. E. W. Seibert, in the performance of the last sad rites.

E. W. S.